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MISCELLANEOUS

NOTES & QUERIES

WITH ANSWERS,

IN ALL DEPARTMENTS OF LITERATURE.

Emerson said that Goethe said that Plato said--" CULTURE."

VOLUME II.

CONDUCTED AND PUBLISHED BY
S. C. & L. M. GOULD,
MANCHESTER, N. H.
1885.

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P2763

There are more things in heaven and earth, Horatio,
Than are dreamt of in your philosophy.

PREFACE.

—(-)—(-)—

To you, who are desirous of knowing why this bizarre production thrusts itself upon the public every few weeks, we reply in the words of Sir William Davenant, that

> We, for their knowledge, men inspir'd adore;
> Not for those truths they hide, but those they show,
> And vulgar reason finds, that none knows more
> *Than that which he can make another know.*

To you, who ask what these volumes contain, we shall simply say, as some one else has said before us:

> Some odds and ends,
> With homely truths, too trite to be sublime;
> And many a moral scattered here and there —
> Not very new, nor yet the worse for wear.

To you, who seek for information, be the same in literature or art, in philosophy or history, in science or theology, we respond: "You are welcome, thrice welcome. We will endeavor to assist you to the best of our ability. We have much to spare, and are always well supplied." As Shakespeare has it, we have been

> At a great feast of languages and stolen the scraps.

And to you, who have so faithfully assisted us in our undertaking by contributing to these pages, we return our sincerest thanks. The second volume of NOTES AND QUERIES, WITH ANSWERS is now before you; we trust you are satisfied with it; but remember that it depends upon you whether the succeeding ones shall be equal to this and its predecessor, whether they shall be superior or inferior to them.

This volume reminds oneof the quaint lines of Sir John Harrington, found in his *Nugæ Antiquæ*, as follows:

> The wholesomest meats that are will breed satiety,
> Except we should admit of some variety.
> In music, notes must be some high, some base,
> And this I say, these pages have intentment,
> Still kept within the lists of good sobriety,
> To work in men's ill manners good amendment,
> Wherefore if any think the book unreasonable,
> Their stoic minds are foes to good society,
> And men of reason may think them unreasonable.
> It is an act of virtue and of piety,
> To warn men of their sins in any sort,
> In prose, in verse, in earnest, or in sport.

Knowledge is that information which the mind receives, either by its own experience, or by the testimony of others. The beneficial use of knowledge is *wisdom*. That portion of knowledge the *truth* of which can be demonstrated is *science*. Hence how opportunely come the words of Cicero:

Amīcus Plato, amīcus Socrates, sed magis amīca veritas.

With regard to the use of books, it is indisputable that they make one of the chief instruments for acquiring knowledge; they are the repositories of law, and vehicles of learning of every kind; our very knowledge is more or less founded on books, which make us think, study, compare, and investigate. Bartholin says:

"Without books, God is silent, justice dormant, physic at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness."

It is well also to keep in mind the opinion of the learned Selden, who says that the characteristics of a useful book are "solidity, perspicuity, and *brevity*."

This volume has been under the editorial charge of the senior publisher, MR. S. C. GOULD, and contains a great variety of subjects in fólk-lore, history, mysticism, philology, philosophy, politics, religion, and in miscellaneous literature, and some day the book will be prized as a "quaint and curious volume of forgotten lore."

The two volumes contain a large amount of information not readily accessible to the average reader, and it has been well enjoyed by our patrons.

We have deemed it for the advantage of all concerned to publish a very full index to all subject-matter which has thus far appeared in the two volumes, (July, 1882, to December, 1885). This index has been carefully prepared by MR. A. R. FREY, Assistant Librarian of the Astor Library, of New York City, and is a work of patience and industry. It is an epitome of *Notes*, *Queries*, *Answers*, and suggestive of much which yet remains unanswered and unearthed.

We here express our hearty thanks to Mr. Frey for this exhaustive index, and every reader will do the same.

S. C. & L. M. GOULD.

Manchester, N. H., December, 1885.

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BIBLIOGRAPHY, (*vid.* also Anonymous Works)
BOTANY AND HORTICULTURE.
CHEMISTRY.
ELECTRICITY, MAGNETISM, TELEGRAPHY.
GEOGRAPHY, TOPOGRAPHY, ETC.
MARRIAGE CEREMONIES.
MATHEMATICS.
MECHANICS, ENGINEERING, ETC.
MEDICINE, SURGERY, ETC.
MUSIC.
NATURAL PHILOSOPHY, PHYSICS, ETC.
NECROLOGY.
NOMENCLATURE.
NUMISMATICS.
PHILOLOGY, ETYMOLOGY, ETC.
PROVERBS AND PHRASES.
QUOTATIONS.
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MISCELLANEOUS

NOTES AND QUERIES

WITH ANSWERS,

IN ALL DEPARTMENTS OF LITERATURE.

"Emerson said that Goethe said that Plato said—CULTURE."

MARCH AND APRIL, 1884.

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UTOPIA; OR, THE HISTORY OF AN EXTINCT PLANET. By Alfred Denton Cridge, Oakland, Cal. Royal 8vo., pp. 30, price, 15 cents. This pamphlet is comprised of six chapters, psychometrically obtained by author, and is as entertaining as the work entitled "Relics from the wreck of a former world, or spilutters gathered on the shores of a turbulent planet," which was published in New York, in 1847.

DREAM INVESTIGATOR AND ONEIROCRITICA. By James Monroe, Peoria, Ill. A monthly journal devoted to mental philosophy, science, religion, self-improvement, and general research; but chiefly to mental philosophy as manifested through dreams. Edited and published by James Monroe, Peoria, Ill., at $1.00 a year in advance, or at the same rate for a shorter time. Single numbers 10 cents. Commenced January, 1884.

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" *Truth, like a torch, the more it's shook it shines.* "

VOL. II. MARCH, 1884. No. 21.

Discoveries Made by Accident.

Numerous valuable discoveries in the arts and sciences owe their existence to the merest accidents. Though the Egyptians claim to have been taught the art of making glass by Hermes, we may state, upon the authority of Pliny, that its discovery belongs to the Syrians, or rather Phœnicians, who obtained it accidentally. Some sailors, who had landed on the coast of Spain, built a fire on the sand, and supported their cooking utensils upon some stones which they had found near the shore. Having finished their meal, one of the party accidentally raked the ashes, and the action of the heat having combined the nitre and sand, he found a crystalline substance—our glass. There is a story told that a dog belonging to some Phœnician fishermen was in the habit of feeding upon a species of mollusk which the sea occasionally cast upon the beach. It was then observed that the animal's mouth was invariably dyed with a rich purple color, and by investigation that color, which it is said the moderns have never been able to imitate, was obtained.

The oscillation of a chandelier in a cathedral suggested to Galileo [illegible]ise of the pendulum, and about the year 1639 he applied it to clocks. [illegible]he gun-barrel of a Hessian lieutenant, Ludwig von Siegen, having [illegible]me rusted with dew, he noticed the peculiar effect, and after some [illegible]rimenting he obtained what is now known as mezzotinto. In 1643

he engraved a portrait of princess Amelia of Hesse, by its application.

In 1656, Joquin, a Venetian, observed that the scales of a fish, called the bleak-fish, possessed the property of lending a milky hue to water. He discovered that when beads were dipped into this, and then dried, they assumed the appearance of pearls. This covering, however, was easily worn away, and successive experiments led to the manufacture of hollow glass beads, all blown separately, then polished in revolving cylinders, and finally coated inside with the pearly liquid, the latter being protected with wax. This branch of industry is carried on in Venice to this day.

Porcelain, though known to the Chinese and Japanese for ages, was not introduced into Europe until the beginning of the eighteenth century when John Böttcher, a native of Schlaiz in Voigtland, was the first one who made it. This man was apprentice to a Berlin apothecary named Zorn, in whose shop he conferred some favor upon a professed alchemist who in return promised to teach him the art of transmuting the baser metals into gold. Böttcher, after studying under his new master for a time, imagined that his fortune was made, and in 1700 he ran away. He was pursued, but found protection among friends. The latter demanded to witness an exhibition of his pretended skill, and the poor fellow was eventually compelled to acknowledge that he had been imposed upon. He persevered in his labors, however, and on one occasion having made a mixture of various finely organized earths for the purpose of making strong crucibles, he discovered, after he had taken the compounded mass from the oven, that he had gained a kind of pottery more beautiful than he had ever seen. The transmutation, it may therefore be said, took place, not in the metals, indeed, but in his own person, for Böttcher was suddenly changed from an alchemist to a potter. In 1706, the first porcelain was thus manufactured at Dresden. Being made of colored clay it presented a light, brownish-red hue; but as early as 1709 a beautiful white porcelain was obtained, and its manufacture was fully established during the following years.

The origin of the blue-tinted paper may be traced to an accident. The wife of William East, an English paper-maker, by chance let a blue-bag fall into one of the vats of pulp. The workmen were astonished when they saw the peculiar color of the paper, while Mr. East was highly incensed over what he considered a grave pecuniary loss. His wife was so frightened that she said nothing about her agency in

the matter. Mr. East stored the damaged paper for four years, and then sent it to his agent at London, instructing the latter at the same time to dispose of it for what it would bring. The paper found a ready sale, being accepted by the public as a novelty, and the manufacturer was considerably astonished at receiving an order from his agent for another invoice. He did not know the secret, and upon mentioning his dilemma to his wife, she told him about the accident. The demand for the novel tint ever after far exceeded his ability to supply it.

To the wife of Professor Galvani, of Bologna, belongs the credit of having discovered the electrical battery which now bears his name. Some skinned frogs lay upon the table, and she noticed a convulsive movement in their limbs. She called her husband's attention to the fact, who instituted a series of experiments, and in 1791 he laid the foundation of the galvanic battery.

The well-known Black-Yard snuff was discovered accidentally. A Limerick tobacconist, named Lundyfoot, lost his shop by fire one night, and fancied himself an utterly ruined man. On visiting the remains of his house the next morning, he observed that his poorer neighbors were gathering some half-baked snuff which they found in several canisters that had not been entirely destroyed. Lundyfoot tested it for himself, and discovered that the fire had largely improved its pungency and aroma. It was a hint to the shrewd Irishman not to be despised. He erected a new set of ovens in a place called Black Yard, subjected his snuff to the action of the heat, and in a few years he became wealthy through the accident.

The word "satin," which originally was applied to all silk stuffs, has since the last century been used to designate simply those tissues which present only a lustrous surface. The discovery of this particular stuff was due to an accident. A silk weaver, named Octavio Mai, during a dull period of business, was one day pacing before his loom, not knowing how to give a new impulse to his trade. Every time as he passed the machine he pulled little threads from the warp and put them in his mouth, which he soon after spit out. Later on, he observed a little ball of silk upon the floor of the shop, and was astonished at the brilliancy of the threads. Upon repeating the experiment, and eventually employing various muscilaginous preparations, he succeeded in giving satin to the world.

But we have dwelt long enough on this interesting topic. We have

mentioned a few of these accidental discoveries, and there are doubtless many others. The greatest of all, perhaps, we have reserved to conclude our paper, and crave the reader's attention to its recital. It was the year 1796. The citizens of Munich had just witnessed the first triumphant performance of Mozart's opera, "Don Juan," and the theatre was deserted by all save one man. Alois Sennefelder, after making a round of inspection in the building, to see that no sparks had ignited anything combustible, retired to his little room to stamp the tickets of admission for the day following. As he entered his apartment he had three things in his hand — a polished whetstone which he had purchased for sharpening razors, a ticket stamp still moistened with printing ink, and a check on the theatre treasury for his weekly salary. As he placed the latter on the table a gust of wind swept it high up in his room for a moment, and then deposited it in a basin filled with water. Sennefelder dried the wet paper as well as he could, and then weighted it down with the whetstone, upon which he had before carelessly placed the printing stamp. When he returned to his room the following morning, he was astonished at seeing the letters of the stamp printed with remarkable accuracy upon the dampened paper. A thought came to him. He wondered whether by some such means he could not simplify his work of continually copying the songs of the chorus. He went out and purchased a large stone, commenced making experiments, and as we all know finally discovered the art of printing from stone— lithography. CAXTON.

THOMAS DE QUINCEY, (1785-1859,) ON EDUCATION. The word *educo*, with the penultimate short, was derived, by a process often exemplified in the crystallization of languages, from the word *educo*, with the penultimate long. Whatsoever *educes* or developes, *educates*. By education, therefore, is meant, not the poor machinery that moves by spelling books and grammars, but by that mighty system of central forces hidden in the deep bosom of human life, which by passion, by strife, by temptation, by the energies of resistance, works forever upon children — resting not day nor night, any more than the mighty wheels of day or night themselves, whose moments like restless spokes, are glimmering forever as they revolve. J. Q. A.

MODERN PLURALS. Businesses, Knowledges, Monies, Peoples.

Notes on Bibles. VI. The following catalogue gives the names of the Jewish sacred writings mentioned in the Bible, with the references. It is the most complete list that has ever been published in this country:

1 A Book, Exodus XVII, 14.
2 Book of Enoch, Jude 14.
3 Book of Jasher the Upright, Joshua X, 13; 2 Samuel I, 18.
4 Book of the Covenant, Exodus XXIV, 7.
5 Book of Remembrance, Malachi III, 16.
6 Book of Jehu, 2 Chron. XX, 34.
7 Book of Shemaiah the Prophet, 2 Chron. XI, 2.
8 Book of Gad the Seer, 1 Chron. XXIX, 29.
9 Book of Samuel the Seer, 1 Chron. XXIX, 29.
10 Book of Nathan the Prophet, 1 Chron. XXIX, 2; 2 Chron. IX, 29.
11 Book of the Acts of Solomon, 1 Kings XI, 41.
12 Book of the Constitution of the Kingdom, 1 Samuel X, 25.
13 Book of the Wars of the Lord, Numbers XXI, 14.
14 Book of the Lord, Isaiah XXXIV, 16.
15 Book of Kings of Israel and Judah, 1 Chron. IX, 1; 2 Chron. XVI, 11; XXVIII, 26; XXXV, 27; XXXVI, 8.
16 Books of Jason, 2 Maccabees II, 23.
17 Chronicles of the Kings of Israel, 1 Kings XIV, 19; XVI, 5.
18 Chronicles of the Kings of Judah, 1 Kings XV, 7.
19 Chronicles of King David, 1 Chron. XXVII, 24.
20 Iddo the Seer on Genealogies, 2 Chron. XII, 15.
21 Isaiah's Acts of Uzziah, 2 Chron. XXVI, 22.
22 Isaiah's Life of Hezekiah, 2 Chron. XXXII, 32.
23 Lamentations of Jeremiah over Joshua, 2 Chron. XXXV, 25.
24 Nathan's Life of Solomon, 2 Chron. IX, 29.
25 Prophecy of Ahijah the Shilonite, 2 Chron. IX, 29.
26 Sayings of the Seers, 2 Chron. XXXIII, 19.
27 Solomon's 3,000 Proverbs, 1 Kings IV, 32.
28 Solomon's 1,005 Songs, 1 Kings IV, 32.
29 Solomon's Works on Natural History, 1 King IV, 33.
30 Songs of Praise, Nehemiah XII, 46.
31 Story of the Prophet Iddo, 2 Chron. XIII, 21.
32 Visions of Iddo the Seer, 2 Chron. IX, 29.

Of the 32 above-named works only two have come down to the present time, and even the genuineness of these is questioned by some Biblical scholars. The editions in our library are:

The Book of Enoch the Prophet: An Apocryphal Production supposed for ages to have been lost; but discovered at the close of the last century in Abyssinia; now first translated from an Ethiopic MS. in the

Bodleian Library. By Richard Laurence, LL.D. Third edition, revised and enlarged. 8vo. Oxford, MDCCCXXXVIII.

The Book of Enoch the Prophet. Literally translated from the Ethiopic by Richard Laurence, LL.D. A new edition edited, with variations, and published by John Thomson, Glasgow, 1878. 12mo.

Enoch the Second Messenger of God. By Dr. Kenealy. Two volumes, with notes and commentary. Cloth, 8vo. Trübner & Co., London, 1875.

The Book of Jasher; Referred to in Joshua and Second Samuel. Faithfully translated from the original Hebrew into English. By M. M. Noah. 8vo. New York, 1830.

Without doubt many of the books in the foregoing catalogue were extant in the time of the evangelists and apostles as several quotations are made by them which are not found in the Old Testament, viz.:

Matthew II, 23. "He shall be called a Nazarene."

Matthew III, 3. "The voice of one crying in the wilderness."

(See Prof. C. H. Toy's work on "Quotations in the New Testament.")

In Acts XX, 35, Paul quotes words of Jesus which are not found in the Gospels. "It is more blessed to give than to receive."

There is also a book published claimed to be "The Seventh Book of Moses." If it be so, where is the Sixth Book of Moses to follow the Pentateuch?

CUBIC EQUATIONS. There are only *thirteen possible forms* of cubic equations; to some one of these forms all cubics are reducible, namely:

1 Given $x^3+ax^2=r$, or $x^3+x^2=500$.
2 Given $x^3-ax^2=r$, or $x^3-3x^2=5$.
3 Given $x^3-ax^2=-r$, or $x^3-48x^2=-200$.
4 Given $x^3+ax=r$, or $x^3+9x=6$.
5 Given $x^3-ax=r$, or $x^3-27x=36$.
6 Given $x^3-ax=-r$, or $x^3-12x=-12$.
7 Given $x^3+ax^2+bx=r$, or $x^3+5x^2+29x=1829$.
8 Given $x^3+ax^2-bx=r$, or $x^3+2x^2-3x=9$.
9 Given $x^3-ax^2+bx=r$, or $x^3-39.6x+585.6x=2937.6$.
10 Given $x^3-ax^2-bx=r$, or $x^3-120x^2-300x=8487$.
11 Given $x^3-ax^2-bx=-r$, or $x^3-x^2-2x=-1$.
12 Given $x^3-ax^2+bx=-r$, or $x^3-5x^2+2x=-12$.
13 Given $x^3+ax^2-bx=-r$, or $x^3+2x^2-23x=-70$.

—*Algebra, by John D. Williams, page 147.*

QUOTATION FROM A. B. ALCOTT. (78–176.) "Mr. A. Bronson Alcott (an accomplished adept in pantheistic theosophy) thinks the world would be what it ought to be were he only as holy as he should be; he also considers himself personally responsible for the obliquity of the earth's axis."—*Transcendentalism, by William B. Greene, Boston, Mass.; Fourth Edition, 1871, page 7.*

If Mr. Alcott is correctly reported he doubtless spoke in a mystical sense, and yet represented an important principle in creative order. When the humanitary or created element is made perfectly accordant with the Divine or creative element, the third or *triune* term thus formed may not only speak in the form of the universal "I," but may act in the power of this universal trinity. But as there has, as yet, been only a personal revelation and manifestation of this order in a single instance—in Jesus as the Christ—it would be neither in good taste nor in strict order for a person who is only under the developing processes of Holy Spirit *towards* creative fulness to speak in the terms of that fulness.

Humanity is doubtless a unit—is *solidare*—in essential nature; but an individual or personal factor of that unity cannot properly speak and act in the power of such unity until human *re*generation has served to create or raise the *natural body* (the associative or organic Humanity) to conditions of Life and Being accordant with that form in *Creative Generation* which makes man's only true pattern. Then if he speaks or acts in his own name he evidently speaks and acts in the name and power of the whole body; for he is then *Divinely one with that body* as also one with the Father.

There is a theory which relates man to the material realms as substance to its image. It regards the human constitution (mental or spiritual) as exactly pictured or imaged by the constitution of the material world; so that if the human form (mental) were well understood as to its constituent elements, and the true order of mental and material relations were discovered, the realm of nature would present such a majestic monograph of man that a grand system of picture language would thus come to intelligent use and carry both our affections and intellect in devout admiration.

If the material realm is thus, in its constitution, an outer reverberation or reflection of the *human constitution*, it follows immediately that the activities or operations of this outward realm reflect also the activities or operations of this human sphere. In this case all the unbalanced, unsettled, and violent disturbances, that are so furious and de-

structive in the outward elements, are only normal responses to the interior elements—the elements of human spirit—as also do the beautiful and good that play in those outward elements reflect corresponding states in these interior elements. It were thus an unconscious play of forces according to the logic of spiritual dominance and material subordination; and it might be well for us to become aroused to a due sense of our human responsibilities under the deeper laws of creation; to study to comprehend the vital laws of human force, and thence to make those laws fundamental to systems of human culture that will carry the whole *Human Body* up to that state of Divine order whereunto nature's responsive throbs will display "the new earth" as the new Eden of material order and beauty.

It may be well to suggest that to the *maximus homo*, or race-man, there is a voluntary and an involuntary system, corresponding to the same in the natural man as individually constituted. Man's mission on the earth is to "cultivate and subdue." This is done voluntarily or scientifically by the intellectual force or *head-work* of the race; and involuntarily or collectively through the hidden currents from the great human heart-throbs of Humanity. Hence, while the race carries a vast volume of unchastened and ferocious affections, their unconscious reverberation in the outward realms would seem as certain and natural as that *disorder* in the involuntary natural system of man should outwardly appear in corresponding *disease*. So the proper discipline and qualifying of the great heart-force of mankind must more potently tend to the promotion of physical order at large than even the mighty power of natural science.

Mr. Alcott might have spoken as reported, under a sense of this order of physical and metaphysical law, meaning by his "I," the associate human body, mankind at large. Yet, until minds are educated to the deeper realities, it would seem best not to talk much in the language of those realities if we want to be understood.

If one objects to the thought above that "it is atheistic, and makes man the ruler in creation," I reply: I understand that the Creator rules by his creature; the creature being very poorly informed as to the Divine *immanence* or Immanuel, until he becomes truly created or fashioned to "image and likeness" the Creator's perfections, in his own essential *being*, *knowing* and *doing*. W. H. K.

QUESTIONS AND ANSWERS.

"Plato, thou reasonest well."—*Cato.*

WHAT IS GRIMM'S LAW? (p. 182.) We have also received a query, "What is Bode's Law?" A chapter or two on such appellative laws may be appropriate here and prove of interest to our many readers.

Grimm's Law. Jakob Ludwig Grimm, (1785-1863), a German philologist, discovered the phonic law which is stated by Friedrich Max Müller as follows:

"If the same roots or the same words exist in Sanskrit, Greek, Latin, Celtic, Slavonic, Lithuanian, Gothic and High German, then whenever the Hindoos and the Greeks pronounce an aspirate, the Goths and the Low Germans generally, the Saxons, Anglo-Saxons, Frisians, etc., pronounce the corresponding hard check.

Secondly, if in Greek, Latin, Sanskrit, Lithuanian, Slavonic, and Celtic, we find a soft check, then we find a corresponding hard check in Gothic, a corresponding breath in old-High German.

Thirdly, when the six first-named languages show a hard consonant, then Gothic shows the corresponding breath, old-High German the corresponding soft check."

GRIMM'S SCALE.

	Labials.			*Gutturals.*			*Dentals.*		
Greek,	B.	P.	PH.	G.	K.	CH.	D.	T.	TH.
Gothic,	P.	PH.	B.	K.	CH.	G.	T.	TH.	D.
Old High German,	PH.	B.	P.	CH.	G.	K.	TH.	D.	T.

For the Latin the scale runs as follows:

	Labials.			*Gutturals.*			*Dentals.*		
Latin,	B.	P.	F.	G.	C.	H.	D.	T.	(F).
Gothic,	P.	F.	B.	K.	H.	G.	T.	TH.	D.
Old High German,	PH.	F.	P.	CH.	H.	K.	Z.	D.	T.

The interpretation of this scale is that the several letters corresponding perpendicularly displace each other, or are substituted for each other, in the equivalent forms of the different languages respectively, especially when initial. It must not be supposed that these interchanges are observed in every case, with absolute uniformity. But such are the general principles that prevail in respect to the mutual interchanges of letters, in these several languages.

(*See Modern Philology; Its Discoveries, History and Influence, by Benjamin W. Dwight. First Series, third edition; New York, 1864.*)

Bode's Law. Johann Elert Bode, (1747-1826), a German astronomer, put forth the following empirical law which proved to be so instrumental in the discovery of the first asteroids. It may be exhibited as follows:

Under the names of the several planets in the order of their distances set the number 4. Then below this row of fours write in the geometrical series 0, 3, 6, 12, 24, 48, 96, &c., putting the 0 under Mercury:

Mercury.	Venus.	Earth.	Mars.	Asteroids.	Jupiter.	Saturn.	Uranus.	Neptune.
4	4	4	4	4	4	4	4	4
0	3	6	12	24	48	96	192	384
4	7	10	16	28	52	100	196	388
3.9	7.2	10	15	27.5	52	95	192	300

The numbers thus obtained correspond closely with the relative distances of the planets, except only in that of Neptune. The real distances, calling the earth 10, are as given in the lower row. The distance assigned to Neptune by Bode's Law falls far short of the real distance of the trans-Uranian planet. Similar relations have been detected among the distances of the satellites of Jupiter and Saturn. In Jupiter's system the constant number is 7, the number multiplied is 4, and the constant multiplier is $2\frac{1}{2}$. In Saturn's system the constant number is 4, the number multiplied is 1, and the constant multiplier is 2.

(*See Dictionary of Science, by G. F. Rodwell. Philadelphia, 1873.*)

Boyle's Law. Robert Boyle, (1626-1691,) an Irish chemist, and Edme Marriotte, (1620-1684,) a French physicist, discovered the law of relation between the pressure and volume of a gas. It states that if the temperature remains the same, the volume of a gas varies inversely as the pressure. The law may also be stated: The product of the volume and pressure is always the same. The following is an illustration:

Let a bent tube of glass be taken, closed at one end, and let mercury be poured into the open end, thus separating the air in the closed part from the external air. When the mercury is just sufficient to separate the air, it stands of course at the same level in both parts of the tube. Let us suppose the mercurial barometer to be at 30 inches when the experiment is tried, then the pressure on the air is equivalent to that of 30 inches of mercury. Let more mercury be poured into the open tube, the air in the closed part will be compressed, but the levels of the mercury will not be in the same horizontal line. When the mercury stands

in the longer arm of the tube at 30 inches above the level of the shorter, the air will be compressed into half its former bulk. It is then under a pressure of twice 30 inches of mercury or two atmospheres, and the space occupied is half that when the pressure is one atmosphere. If the level of the mercury in the longer arm be twice 30 inches above that in the shorter arm, so that the whole pressure is three atmospheres, the volume of the compressed air is one-third of the original volume, and so on, the general law being that the space occupied by the air is inversely proportional to the pressure.

(*See Dictionary of Science, by G. F. Rodwell; Philadelphia, 1873.*)

Fourier's Formulæ. François Charles Marie Fourier, (1772-1837), a French theorist, promulgated to the world a new scheme of society in a work entitled "Theory of the Four Movements," a book of 400 pages. He bases his entire associative speculations on three formulæ deduced from two theories of movement and of motive springs; from these two laws of life and movement, in their two essential aspects of *effect* and *cause*, phenomena and noumena, he derived a third principle of method as a general key to science. The *theories* are as follows:

1st. The theory of universal movement or phenomenal effects.
2d. The theory of universal attraction or impulsive causes.
3d. The theory of analogy or correspondency.
⋈. These three compose his theory of universal unity.

From the three types of method applied to the observation and analysis of every living thing or moving body in the universe Fourier deduced the following *formulæ:*

1st. The law of series and degrees rules paramount in all the harmonies of nature.
2d. Attractions are proportional to destinies in every part of the creation.
3d. Analogy is a universal law of nature.
⋈. There is unity of system in the laws of nature.

With these elements of universal method, Fourier has attempted to solve the highest problems of philosophy, of history, and of society. With what success remains to be examined in the future.

(*See Passions of the Human Soul, by Charles Fourier. Two volumes, translated from the French by Hugh Doherty; London, 1851.*)

Kepler's Laws. Johann Kepler, (1571-1630), a German astronomer, discovered three mathematical laws, which lay at the foundation of all astronomical science. He had a passion for discovering analogies and harmonies, after the manner of the Pythagoreans and Platonists. After

many trials by comparison of results, by involution and evolution, of the various data of the solar system, he discovered the laws that will perpetuate his name through coming ages. They are as follows:

1st. The planets describe ellipses, of which the sun occupies a focus.
2d. The radius vector of each planet sweeps over equal areas in equal times.
3d. The squares of the period of complete revolution, or periodic times of any two planets are proportional to the cubes of their mean distance from the sun.

Kepler was very particular to record the exact date of his discoverie. He dates them as discovered May 15, 1618. He published several other discoveries in his initial work entitled "Cosmographical Mystery," published in 1596, but they do not stand the test of modern observations and researches. His own prophecy is applicable to modern discoveries that "the discovery of such things was reserved for succeeding ages, when the Author of Nature would be pleased to reveal these mysteries."

(*See Philosophical and Mathematical Dictionary, by Charles Hutton. London, 1815.*)

"'Alla panta Metrô, kai Arithmo, kai Stathmo dietaxas." "All things are ordered in *measure* and *number*, and *weight*" seems to be the rendering. Now I desire to learn where in Plato's works can be found the quotation credited to him by Isaac Barrow and Stephen Pearl Andrews, viz.: "God perpetually geometrizes?" Also, who are the authors of the last four of the following quotations:

"Conduct is at least three-fourths of life."—*Matthew Arnold.*
"Philology is the mathematics of the soul."—*J. P. Lesley.*
"Philosophy is the complement of theosophy."—*A. Bronson Alcott.*
"The name — Jehovah — is the basis of our dogma and of our mystery."—*M. Reghellini.*
"There is no proportion of the Infinite to the Finite."—*Aristotle.*
"Thought is the source of all that is."—*The Kabbala.*
"Truth is the body of God, as light is his shadow."—*Plato.*
"Whatever is, is right."—*Alexander Pope.*
"Whatever is expedient, is right."—*Jeremy Bentham.*
"Whatever is right, is expedient."—*Herbert Spencer.*
"Zero is the essence of mathematics."—*Oken.*
"That government is best which governs least."
"The time of Jesus the Christ was the center of infinities, and the conflux of eternities."
"The word eternal is called the unknown quantity in revelation."
"Without eccentricity, there is no motion."

WHO WAS EUCLES ? (p. 270.) *1.* Eucles of Rhodes was the son of Calianax and Callipateira the daughter of Diagoras. He gained a victory at Olympia though it is not certain in what year. There was a statue of him at Olympia by Naucydes.

2. Eucles of Syracuse was the son of Hippon and was one of the three new commanders appointed B. C. 414. He was also one of the commanders of the fleet sent to Miletus by the Syracusans to assist Tisaphernes against the Athenians.

3. Eucles was archon at Athens in B. C. 427.

FRANCIS DANA.

WHO WAS EUCLES? (p. 270.) Eucles was the "runner" from the plain of Marathon—to the anxious waiting Senate in Athens—who heralded the successful issue of that noted battle (490 B. C.) by the exclamation, "Rejoice! For we rejoice!" falling dead as he uttered the "glad tidings." This personage is frequently confounded with Phidippides, who ran from Marathon, before the battle, to ask aid from Sparta, against the Persians. Some *omen*, however, delayed the Spartans for three days, and they arrived only after the victory was complete. We are thus explicit, because many of the text-books on ancient history wrongly contain statements contrary to this *fact*. The *first* feat of pedestrianism, by Euchides, has no connection with the query.

ALBERT P. SOUTHWICK.

BRITISH SPY. (p. 285.) The British Spy detected in carrying a message to General Burgoyne in a hollow silver bullet, was Major Daniel Taylor, of the British army. He had been sent by the British General Clinton. A detailed account of this interesting incident is given in "Quizzisms and its Key," the facts being derived principally from Lossing's "Field-Book of the Revolution." ALBERT P. SOUTHWICK.

ECLIPSE OF THE SUN. (p. 270.) An eclipse of the *sun* never caused the defeat of an army. An eclipse of the *moon* caused Nicias, the Greek commander, to withdraw his army from before Syracuse, (B. C. 413) at the instigation of the soothsayers, and this led to the defeat of the Athenians. ALBERT P. SOUTHWICK.

VOWELS IN REGULAR ORDER IN WORDS. (p. 314.) There are *three* words containing all the vowels in their regular order, viz.: *abstemious*, *arsenious*, and *facetious*. ALBERT P. SOUTHWICK.

FIVE SUNDAYS IN FEBRUARY. (pp. 179, 314.) A curious problem appeared several years ago. (See "Geography of the Heavens," p. 205, by Elijah H. Burritt; New York, 1833.) It was gravely reported by an American ship that, in sailing over the ocean, it chanced to find *six Sundays in February*. The *fact* was insisted on and a solution demanded. There is nothing absurd in this, paradoxical as it may at first appear. The man who travels around the earth *eastwardly*, will see the sun go down a little earlier every succeeding day, than if he had remained at rest, or earlier than they do who live at the place from which he set out. The faster he travels towards the rising sun, the sooner it will appear above the horizon in the morning, and so much sooner will it set in the evening. What he gains *in time* will bear the same proportion to a solar day, as the distance traveled does to the circumference of the earth. For every degree traveled, he will gain 4 minutes in time; for every 15 degrees traveled he will gain 1 hour; for the 360 degrees traveled, the entire circumference, he will gain 24 hours or one whole day. He has seen the sun rise and set *once more* than those at the place he started from. Consequently the day he arrives home is one day in advance of the inhabitants, and he must needs live that day over again by calling the next day by the same name, in order to make his time-keeping harmonize with that of the inhabitants.

Now if a man started out on February 1, 1852, or February 1, 1880, or any bissextile year, when February 1 falls on *Sunday*, he would in traveling around the earth, as rated above, arrive home on February 29, and counted five Sundays. He would necessarilly have to live this last Sunday over again, and thus *he* would have "six Sundays in February."

Now, again, the man who travels *westwardly* under similar conditions will have his day 4 minutes longer, and might on arriving home exclaim like "the prince who had been an emperor without his crown," "*I've lost a day.*" Consequently the day he gets home will be one day after the time at that place. If he arrives home on Saturday, according to his time-keeping, he will have to call the next day Monday; Sunday having gone by before he arrived home. On whatever day of the week January should end, in common years, he would find the same day of the week repeated only three times in February. If January ended on Sunday, he would, under these circumstances, find only *three Sundays in February*.

PRESTER JOHN.

THE "NEW SHAKSPERE SOCIETY" (p. 304) was founded at London, by F. J. Furnivall, in 1873. In 1874 the Society began issuing publications which are grouped in eight series as follows:

1. Transactions of the Society.
2. A Series of Shakspere's Plays, including: *a.* Reprints. *b.* Trial-editions in the spelling of the Quarto or Folio that is taken as the basis of the text.
3. Originals and Analogues of Shakspere's Plays.
4. Shakspere Allusion-Books.
5. A Selection from the Contemporary Drama.
6. Works on Shakspere's England.
7. A Chronological Series of English Mysteries, Miracle-Plays, Interludes, Masks, &c.
8. Miscellanies, including reprints of last-century criticisms on Shakspere.

A list of members of the Society issued in April, 1882, includes 380 names, 71 of them being in this country. H. K. A.

"POURING OIL ON THE TROUBLED WATERS." (p. 152) I think the following telegram, recently published in the New York *Tribune*, will be of interest to your correspondent, "B. H. F.," and perhaps to some others:

"BALTIMORE, February 28, 1884.

Captain M. Smith, of the steamship 'James Turpie,' who arrived at this port to-day from Algeria, with iron ore, states that on February 23d the steamer entered a hurricane that lasted twelve hours. The efficacy of throwing oil on troubled waters had been read of by the captain, and he concluded to try it He accordingly secured two canvas bags, and filling them with fish-oil, lowered them from the vessel's bow, so that the oil would ooze from the bags and mingle with the seas. A good result was perceptible almost immediately. It quieted the waters, and the captain says he believed it saved the ship from having her decks swept fore and aft." H. K. A.

The following appeared in the New York *Sun* of March 14, 1884:

"The literal pouring of oil on troubled waters is sometimes a good thing. The steam whaler Jan Mayen, which left Dundee in February to proceed to the Newfoundland seal-fishing, has returned to Scotland, having been unable to proceed on her voyage, owing to stormy weather. On Monday, February 18, the vessel encountered a hurricane, in which she was thrown on her beam's end, and would, it is believed by the crew, have foundered, had not the use of oil been resorted to. Three bags filled with oakum saturated in oil were hung over the side of the vessel, and in a brief space the sea, which had been washing completely over the ship, ceased to break. The captain attributes the escape of the vessel to this experiment."

QUESTIONS.

"How oft we lay the volume down to ask."—*Charles Sprague.*

When was the first Pension Act passed by the U. S. Congress, and who originated and advocated the same? MARVIN.

Wanted, the author, birth-place, and age of the stanza commencing "*Now I lay me down to sleep.*" BERTRAM, R. A.

Where can I find authentic rules for the *true* pronunciation of Greek and Latin names? What, when, and where was the last case of capital punishment for religious offenses, by a Christian government? What, when, and where was the latest case of burning alive, as a punishment inflicted by a Christian government? Did burning alive, or other death by torture, ever stand upon the statute books of a Christian nation? ANON.

The Franklin Collection of Henry Stevens purchased by the U. S. Government is said to contain twenty-seven numbers of Poor Richard's Almanac. Is this a consecutive collection from its first issue? Who are the authors of the following works: Bible Myths, published in Boston; Diana, Burns & Co., New York; Elements of Social Science, E. Truelove, London; Truth About Love, D. Wesley & Co., New York. B.

Why do the numbers, 4—11—44, raise a smile when allusion is made to this combination? What is the origin of the arrangement? Z. M. A.

What were the seven greater arts—(three of them were banking, and the manufacture and the dyeing of cloth),—and what the fourteen lesser arts, as established at Florence during, or about, the 13th century? What was the color, size, and shape of the colored tablet of wool required to be worn on the breast, in the street, by all Jews, in England in the time of Edward I? Who was the "Great Jornada?" Who was Bestiarius? Who is the author of the following lines which I quote from memory and may not give them acurately, and where do they occur? H. K. A.

"O he was dull, yes, dreadful dull!
O dull, so very dull!"

Boston Harbor contains an island called Governor's Island; there is also a Governor's Island in New York Bay; why, when, and by whom was each named? What is the origin of the custom of wearing hats by male mourners at funerals, and when and where did it originate? In how many of the states is it common at present? I occasionally see it in villages in Rhode Island. I never saw or heard of it in Connecticut.
J. Q. A.

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" Truth is the body of God, as light is His shadow."

VOL. II. APRIL, 1884. No. 22.

" Amazing Geographical Paradoxes. "

The following paradoxes are here reprinted from an old work entitled " Geography Anatomis'd: or, the Geographical Grammar; being a Short and Exact Analysis of the whole Body of Modern Geography, after a New and Curious Method. Collected from the best authors, and illustrated with divers maps. By Pat. Gordon, M. A., F. R. S. London, 1735." Octavo, pp. 432.

We are aware of their republication but once in any serial, and doubt not these paradoxes will invite thought and investigation among our readers. The 45 paradoxes will be reproduced in two chapters.

1. There are two remarkable places on the globe of the earth, in which there is only one day and one night throughout the whole year.

2. There are also some places on the earth, in which it is neither day nor night at a certain time of the year, for the space of twenty-four hours.

3. There is a certain place of the earth, at which if two men should chance to meet, one would stand upright upon the soles of the other's feet, and neither of them would feel the other's weight, and yet they both should retain their natural posture.

4. There is a certain place of the earth, where a fire being made, neither flame nor smoke would ascend, but move circularly about the fire. Moreover, if in that place one should fix a smooth or plain table, without any ledges whatsoever, and pour thereon a large quantity of water, not one drop thereof could run over the said table, but would raise itself up in a heap.

5. There is a certain place on the globe, of a considerable southern latitude, that hath both the greatest and least degree of longitude.

6. There are three remarkable places on the globe, that differ both in longitude and latitude, and yet all lie under one and the same meridian.

7. There are three remarkable places on the continent of Europe, that lie under three different meridians, and yet all agree both in longitude and latitude.

8. There is a certain island in the Ægean sea, upon which if two children were brought forth at the same instant of time, and living together for several years, should both expire on the same day, yea, at the same hour and minute of that day, yet the life of one would surpass the life of the other by divers months.

9. There are two observable places belonging to Asia, that lie under the same meridian, and of a small distance from one another; and yet the respective inhabitants of them in reckoning their time, do differ an intire natural day every week.

10. There is a particular place on earth, where the winds (though veering round the compass) do always blow from the north point.

11. There is a certain hill in the south of Bohemia, on whose top, if an equinoctial sundial be duly erected, a man that is stone-blind may know the hour of the day by the same, if the sun shines.

12. There is a considerable number of places lying within the torrid zone, in any of which if a certain kind of sun-dial be duly erected, the shadow will go back several degrees upon the same, at a certain time of the year; and that twice every day for the space of divers weeks; yet no ways derogating from that miraculous returning of the shadow upon the Dial of Ahaz, in the days of King Hezekiah.

13. There are divers places on the continent of Africa, and the islands of Sumatra and Borneo, where a certain kind of sun-dial being duly fixed, the gnomon thereof will cast no shadow at all during several seasons of the year; and yet the exact time of the day is known thereby.

14. There is a certain island in the vast Atlantic ocean, which being descried by a ship at sea, and bearing due east of the said ship, at twelve leagues distance by estimation, the truest course for hitting the said island is to steer six leagues due east, and just as many due west.

15. There is a remarkable place in the globe of the earth, of a very pure and wholesome air to breath in, yet of such a strange and detestable quality, that it is absolutely impossible for two of the entirest friends that ever breathed, to continue in the same, in mutual love and friendship for the space of two minutes of time.

16. There is a certain noted place in the vast Atlantic Ocean, where a brisk Levant is absolutely the best wind for a ship that is to shape a due east course; and yet she shall still go before it.

17. There are divers remarkable places on the terraqueous globe, whose sensible horizon is commonly fair and serene, and yet it is impossible to distinguish properly in it any one of the intermediate points of the compass; nay, or so much as two of the four cardinals themselves.

18. There is a certain island in the Baltic sea, to whose inhabitants the body of the sun is clearly visible in the morning before he ariseth, and likewise in the evening after he is set.

19. There is a certain village in the kingdom of Naples, situated in a very low valley, and yet the sun is nearer to the inhabitants thereof every noon by three thousand miles and upwards, than when he riseth or setteth to those of the said village.

20. There is a certain village in the south of Great Britain, to whose inhabitants the body of the sun is less visible about the winter solstice, than to those who reside upon the island of Iceland.

21. There is a vast country in Ethiopia Superior, to whose inhabitants the body of the moon doth always appear to be most enlightened when she is least enlightened; and to be least when most.

22. There is a certain island (whereof mention is made by several of our latest geographers) whose inhabitants cannot properly be reckoned either male or female, nor altogether hermaphredites; yet such is their peculiar quality, that they are seldom liable to either hunger or thirst, cold or heat, joy or sorrow, hopes or fears, or any such of the common attendants of human life.

23. There is a remarkable place of the earth, of a considerable southern latitude, from whose meridian the sun removeth not for several days at a certain time of the year.

Discovered and Demonstrated Laws. II.

Ampere's Law. André Marie Ampère, (1775-1836,) a French electrician and scientific writer, published what is now known as Ampère's Law by which the direction of deflection of a magnetic needle, under the influence of a current passing in its vicinity, may be determined or remembered. The following is the law:

Imagine an observer placed in a wire which conducts the current, so that the current shall pass through him, from his feet to his head; and let him turn his face to the needle; the north pole is always deflected to his left side.

The law may be verified by comparison of the following relations, showing the direction of the current, and the effect of it upon the needle.

1. *When the current is above the needle:* If the direction of the current is S. to N., the deflection of the north pole is W.; if the direction of the current is N. to S., the deflection of the north pole is E.

2. *When the current is below the needle:* If the direction of the current is S. to N., the deflection of the north pole is E.; if the direction of the current is N. to S., the deflection of the north pole is W.

(*See Dictionary of Science, by G. F. Rodwell; Philadelphia, 1873.*)

Marriotte's Law. (*See Boyle's Law, p. 330.*)

Newton's Laws. Isaac Newton, (1642-1727), an English philosopher and mathematician, demonstrated several laws of motion which have since borne his name. They are stated as follows:

1. Every body continues in a state of rest, or of uniform motion, in a straight line, except in so far as it may be compelled by impressed forces to change that state.

2. Every change of motion is proportional to the impressed force. and takes place in the direction of the straight line in which the force acts.

3. To every action there is always an equal and contrary reaction, or, the mutual actions of any two bodies are always equal and oppositely directed in the same straight line.

The last law enunciated is Newton's Third Law. It is usual now to give as the third law the following principle, which is an extension of the second law:

3. When pressure produces motion, the acceleration varies directly as the pressure, and inversely as the mass moved.

These laws are fully illustrated and demonstrated in many of our text-books of philosophy. There are several works published in refuta-

tion of a portion of these laws under certain conditions, which also partake of the laws of gravitation, but the details are too elaborate for these chapters on appellative laws.

(*See Course of Mathematical Reading of Newton Principia, by George Leigh Cook ; Oxford, 1850.*)

Ohm's Law. George Simon Ohm, (1787-1854), a German electrician discovered the following law which bears his name:

The numerical estimation of the value of any arrangemement for the generation of an electric current is a matter of high practical importance, and the means of doing this is furnished by the celebrated Law of Ohm given in 1827. The problem is the following:

Given, any number of electromotors, of specified kind and dimensions, such as a number of Bunsen's or of Daniell's cells, and any number of specified conductors, through which the electric current is sent, to find the strength * of the current, that is, the quantity of electricity which flows through any section of the circuit in a given time.

The strength of the current is directly proportional to the whole electromotive force in operation, and inversely proportional to the sum of the resistances in the circuit.

Ohm deduced this law from theoretical considerations. It is most strictly in accordance with experimental results, which demonstrate the justness of the hypothesis on which it is founded.

(*See Dictionary of Science, by G. F. Rodwell, Philadelphia, 1873.*)

Pratt's Law. Orson Pratt, senior, (1805- ,) a Mormon elder and mathematician, discovered on the 11th of November, 1854, the following law of planetary rotation which was announced to the world in the press at that time as follows:

The cube roots of the densities of the planets are as the square roots of their periods of rotation. Or, expressed in other words:

The squares of the cube roots of the densities of the planets are as their periods of rotation.

The same law may also be expressed in terms of the *masses* and *diameters*, as follows:

The squares of the cube roots of the masses of the planets divided by the squares of their diameters are as their periods of rotation.

These laws are easily verified by an example. They are elaborately demonstrated in a work entitled "*Key to the Universe, or a New Theory of its Mechanism, by Orson Pratt, Sen. ; 2d ed., Salt Lake City, 1877.*

* "*Intensity*" (l' intensité) it is called by French writers, and usually by translators of French books.

NOTES.

"History is Philosophy teaching by example."—*Thucydides*

Historical. On November 11, 1621, Robert Cushman arrived at Plymouth, and on December 12, he preached a sermon called "Sin and Danger of Self-Love," (from the text, 1 Cor. x, 24,) which was printed at London the next year, and it is believed to be the first sermon preached in America, that was printed. On December 13, 1621, he sailed for England, taking with him the first cargo sent by the Pilgrims to London agents.

Pierre Biard and Enemond Masse were the first Jesuits sent to America as missionaries. They arrived at Port Royal, May 22, 1611, and on June 10, 1611, they wrote the first letter ever sent by that Order, from New France. They were not successful, though they converted several, and buried Memberton, a remarkable sagamore in consecrated ground, which, I believe, is the first record of an Indian so buried. The first successful mission was founded by Bréber, in 1634, in Ihonatiria, near Thunder Bay, an inlet of Lake Huron. In 1659, François Xavier de Laval-Montgomery came to New France, as vicar apostolic, and in 1674 he was appointed the first bishop of New France.

The first Indian church in New England was established at Natick, Mass., in 1660. The first Congregational church in America was formed in Salem, Mass., August 6, 1629. The Plymouth brethren belonged to the church which remained at Leyden, Holland. It is a fact worthy of note here that the first five churches formed in New England are now Unitarian churches, namely: Plymouth, Salem, Dorchester, Boston, and Watertown. The first Classis of the Reformed Church of Holland, held in America, was formed June 30, 1679, in New York, to licence Tesschenmaeker. In 1785, James Freeman of King's Chapel, Boston, was the first American to publicly assume the name Unitarian. The first chime of bells in America was built in Gloucester, England, and placed in Christ's Church, Boston, in 1744.

The first traitor to the United States was Dr. Benjamin Church, chief director to the general hospital. He was convicted October 3, 1775. The first person executed for treason, since the foundation of the national government, was William B. Mumford of New Orleans, in May, 1862.

The first North American legislature, "wherein were debated all

matters thought expedient for the good of the colony," was called by Governor Yeardley to meet at Jamestown near the end of June, 1619.

The first conflict that took place between the colonists and any of their civilized neighbors, occurred in 1613, when an expedition under Argal attacked and captured the French post at Sauver in 1613.

The wife of Sir William Phipps was the first woman in America who exercised the right of a governor. About 1692, she pardoned a woman condemned for witchcraft.

The first professional artist in America of whom there seems to be any record was Deacon Shem Drowne, also the first tin-worker of Boston. He made a life-size Indian sachem of copper, with glass eyes, for the Province House vane in 1716, and a grasshopper for Faneuil Hall, which still is in use. The first painter of any decided ability in America, whose name has survived, was John Watson, a Scotchman, who established himself at Perth Amboy in 1715, and who acquired a handsome competence. The first *native* Amreican painter of note was Robert Feke, whose home was at Newport. The first portraits are dated 1746. The first woman of an artistic turn of mind, whose name has survived, was Patience Wright, of Bordentown, N. J., who displayed considerable cleverness in modeling in wax, miniature heads, usually in *relievo*. Her son, Joseph Wright who will be remembered as having painted his third portrait of Washington while the unconscious subject sat in his pew in St. Paul's Church, was the first draughtsman and die-sinker of the United States Mint. William Ruch of Philadelphia commenced to model in clay and wood, in 1789, works of merit, but it was not until 1824 that any American attempted to work in marble, what could be called statuary. In that year John Frazee executed a marble tablet of John Wells, in New York, the first portrait cut in marble in America. The first piece of American bronze was that of Dr. Nathaniel Bowditch, cast at the foundry of Goodwin & Gant in Boston, from a model by Ball Hughes, in 1847.

EPSILON, New Bedford, Mass.

THE "BARDS" OF HOPE, IMAGINATION, MELANCHOLY, AND MEMORY.

"The Pleasures of Hope," by Thomas Campbell, (1777-1844).
"The Pleasures of Imagination," by Mark Akenside, (1721-1770).
"The Pleasures of Melancholy," by Thomas Warton, (1728-1790).
"The Pleasures of Memory," by Samuel Rogers, (1763-1855).

PRONUNCIATION OF NIAGARA. An article on the pronunciation of this word appeared in *English Notes and Queries*, Vol. IX, p. 573, asking whether it be "Niàgara?" or, "Niagàra?" Mr. W. Fraser, in opening the discussion of this *quæstio vexata*, asserted in Vol. VI, p. 555, "that the Huron pronunciation, and unquestionably the more musical, was Niagàra;" and asked the question: "Have the Yankees thrown back the accent to the antepenult?" Mr. Fraser's question having remained unanswered for nearly two years, a correspondent writes and assures him that the Yankees are in no wise responsible for a change of accent. What "the Huron pronunciation" *might* have been, is uncertain, as the word had no place in the Huron vocabulary. It is a contracted form of the Iroquois name *Oniagarah;* or, as it was sometimes written in old authors, *Ogniaga* and *Oneagorah*. *Ak*, in the Iroquois, denotes "an upright rock;" *ara*, "a path at a gorge." The former word, and perhaps the latter, helped to make up the original botryoidal name; though the syllable *ar*, as Schoolcraft suggests, may denote "rocks," like the *tar* in Ontario, and *dar* in Cadaracqui. (*See Schoolcraft's Indian Tribes, Philadelphia, 1854, Part IV, pp. 381-384.*)

The collation of various forms of the name which occur in old manuscrips, Indian deeds, etc., affords conclusive evidence that the principal accent did *not* fall on the vowel of the penult.

T. Dongan, an English governor of New York, in a letter to M. de Denonville, a governor of Canada, in 1686, writes *Ohniagero*. (*See Documentary History of New York, Vol. II, p. 206.*) In his Report to the Committee of Trade, 1687, he twice mentions *Oneigra*. (*See same*, p. 155). The same year *he* uses the form *Onyegra*. The recorded examination of an Indian prisoner, August, 1687, gives *Oneageragh*. (*See same, pp. 251-258*). The deed of the sachems of the Five Nations to George I, Sept. 13, 1726, mentions "the falls *Oniagara*, or *Canaguaraghe*." (*See same, Vol. I, p. 774*). In 1751, this correspondent finds *Niagra* and *Nigra* in the letters of Lieut. Lindesay to Colonel and Sir William Johnson. (*See same, Vol. II, pp. 623-624*). Finally, in a letter from Robert Livingston, Jr., to Governor De Lancey, written in 1755, is *Onjagera*. (*See same, Vol. I, p. 811*). J. H. H. DEM.

NINE-SYLLABLE WORD. (p. 26.) One correspondent sends as a specimen of nine syllables, "Un char ac ter is ti cal ness es," used in the *Printer's Circular*, in 1873, in an article entitled "Alexander the Great." Another contributes a ten-syllable word, "An i ma lim i ta tion al i ty."

"The Scots Sold Their King for a Groat." This expression arose in this way: During the civil commotion in England between the "Roundheads" and "Cavaliers," Charles I, after the battle of Naseby, in 1645, in which the Royalists were defeated, was forced to seek refuge in the Scottish camp; on August 8, 1646, they gave him up to the English Parliament for £400,000. Some industrious mathematician computed that this was just a groat apiece for the whole population of Scotland, and hence arose the saying quoted above.

J. H. H. DeM.

"Scott's Introduction" to Burn's. (p. 290,) "J. Q. A." has evidently quoted the "Introduction" from memory, but his memory is at fault. We venture to improve upon his attempt, although we have not seen the "Introduction" since 1852. The lines should read as follows:

"At Bannockburn proud Edward lay,
The Scots they were na far away,
Baith waiting for the break o' day,
To see who wad be best.
The sun just glinted o'er the heath,
And blushed to see the work o' death,
When Bruce, wi' soul-inspiring breath,
His men he thus addrest:"

W. E. Moore.

Spelling of "ye" for "the." At the meeting of the American Philogical Association at Cambridge, July, 1882, Prof. J. B. Sewall read a paper in which it was shown that the "ye" for "the" in old English is not spelled with a *y*, but the character used is an old Saxon thorn, and was sounded *th*.

J. Q. A.

Earliest Observance of April Fool's Day. The numerous readers of your periodical will doubtless be interested in the little known account of the early observance of customs analogous to those of April Fool's Day, recorded in 2 Chronicles xix, 12-16: "Now when the seventh month was come, on the first day of the month, it came to pass that Biglaiah the captain of the host," etc., etc. J. O. Kerr.

Cantilever Bridge. (p. 369.) The cantilever bridge across the Niagara river is fully described and illustrated in a quarto journal, published at Dover, N. H., entitled "*Dover Illustrated*," for February, 1884, by Charles A. Richmond. The data is furnish by C. C. Schneider, the engineer of the structure, and fills nine columns, with the illustrations.

QUESTIONS AND ANSWERS.

"Leave no stone unturned."—*Euripides.*

WHAT IS LINEAR ALGEBRA? (p. 124.) "An algebra in which every expression is reducible to the form of an algebraic sum of terms, each of which consists of a single *letter* with a quantitative coëfficient, is called *linear algebra*." Peirce's Linear Algebra, Art. 34.

"R. F. N.," Ann Arbor, Mich.

WHAT IS THE HEIGHT OF MT. ST. ELIAS? (p. 282.) In the United States Coast Survey Report for 1875, the height of Mt. St. Elias is given as 19,500 feet, with a possible error of 400 feet either way. "R. F. N."

ANAGRAMS. (p. 268.) Augustus DeMorgan, in his "Budget of Paradoxes," says that a friend of his had made over 800 anagrams upon his name, and gives quite a number, the best being: "Great gun! do us a sum!" He also mentions this one: Thomas Babbington Macaulay, "Mouths big; a Cantab anomaly." "R. F. N."

FIRST TREATISE ON ALGEBRA; WHERE AND BY WHOM? (p. 13.) Matthiessen, in his "Algebra der litteralen Gleichungen," says that the oldest mathematical work is the Chinese Kiu-Tschang, or "The Nine Chapters of Arithmetic (Rechenkunst)." It is said to have been composed about 2,600 B. C., by Lischau, Minister of the emperor Hwang-ti. Repeated mention of it occurs in the ritual of the imperial princes; *e. g.*, under the celebrated emperor Tschau-kong (1,100 B. C.) The table of contents shows that it contained Arithmetic, Algebra, and Geometry. In Algebra, solutions of quadratics and special forms of cubics are given, while in Geometry, among other things, we find the Pythagorean Proposition. "R. F. F."

DID SHAKESPEARE WRITE BACON'S WORKS? (p. 281.) "EIKONOKLASTES" may find "Did Shakespeare Write Bacon's Works," by James Freeman Clarke, in *North American Review* for February, 1881, Vol. CXXXII, p. 163, of interest. FRANCIS DANA.

GYMNOPS, IN WHAT DICTIONARY? (p. 73.) The word may be found in Worcester's Unabridged Dictionary, edition of 1880.

FRANCIS DANA.

THE THIRTEEN COLONIES. WHICH FIRST ASSUMED INDEPENDENCE? (p. 269.) I think it was during 1880 that the State Papers were first arranged in consecutive and chronological order, thus opening to historians a new and rich field of materials from every available mine in the repository of our National Records. We here find a charge against the inhabitants of Massachusetts that their government was such as if they intended to suspend their absolute obedience to the King's authority. We see this disposition on the part of Massachusetts thus early foreshadowed, and Charles II attempted to remedy what his successors failed to discover, or did not take the trouble to alter. This colony, therefore, did its utmost to throw off every kind of dependence on Great Britain, which, as we all know, its inhabitants finally accomplished about one hundred and fifty years later. CAXTON.

IS THE LETTER "Y" DOUBLED IN ANY WORD? (p. 221.) We know of no word in any language in which the letter "*y*" is doubled. A very interesting table is given in the Smithsonian Report for 1873, p. 186, as to the number of times a letter in different languages doubles itself in 10,000 words; and of the five following languages: English, French, Italian, German, and Latin, the spaces for *w*, *x*, and *y* are left blank. The results given in this investigation are of importance in determining the casting fonts of type. The number of occurrences of a given letter in 10,000 words of any language determines the number of types of that letter in a font. A. P. SOUTHWICK.

WHAT IS THE BATHOMETER? (p. 282.) The bathometer is an instrument for deep sea-sounding without lead and line, invented 1861-1876, by Dr. C. W. Siemens. It operates by registering the lessening of the earth's attraction of gravitation on the surface of the ocean from what it would be on solid ground in consequence of the density of the water being less than that of the ground. FRANCIS DANA.

HEIGHT OF BUNKER HILL MONUMENT. (p. 303.) The height of this monument is stated differently by various authors as follows:

Albert P. Southwick, - - - - -	219 feet.
Haydn's Dictionary of Dates, - - - -	220 "
New York *Tribune*, - - - - -	221 "

QUEEN VICTORIA'S AGE. (p. 284.) *Correction.* Queen Victoria was born May 24, 1819; consequently on May 24, 1883, she completed her 64th year. A. P. SOUTHWICK.

THE BRITISH SPY. (p. 285.) After the capture of Forts Clinton and Montgomery by the British, October 6, 1777, Sir Henry Clinton wrote to Gen. Burgoyne, then hedged in at Saratoga, as follows:

FORT MONTGOMERY, October 8, 1777.

Nous y voici, and nothing now between us and Gates. I sincerely hope that this little success of ours may facilitate your operations. In answer to your letter of the 28th of September, by C. C.. I shall only say, I cannot presume to order, or even advise, for reasons obvious. I heartily wish you success. Faithfully yours,

H. CLINTON.

This was written on tissue paper, in a fine hand, placed in a small silver ball, of an oval form about the size of a fusé bullet, fastened in the center by a compound screw, and given to Major Daniel Taylor to deliver. Gen. George Clinton had established his head-quarters at the house of Mrs. Falls, near New Windsor, to collect his dispersed troops and induce the militia to turn out. At noon October 10th, Taylor approached and asked to see Gen. Clinton, supposing himself to be among the British, not knowing there was an American as well as a British Gen. Clinton, and not knowing that he had passed within the American lines. When shown into the presence of the General and seeing his mistake, he exclaimed: "I'm lost," and put something into his mouth. This being noticed, aroused suspicion, and Dr. Moses Higby, then residing near Mrs. Falls, afterwards of Newburgh, was ordered to administer a powerful dose of tartaric emetic. The prisoner succeded in swallowing the bullet a second time and refused a second emetic. Gen. Clinton threatened to hang him and search for the bullet with a knife. The emetic was taken, and the bullet appeared. Gen. Clinton took the spy with him on a forced march toward Kingston, where the State Legislature was about to assemble. At Hurley, then a part of Kingston, he was tried, and condemned, John Woodworth acting as judge-advocate. Gen. Clinton did not reach Lingston in time to protect the people. The place was burned October 13th, by the British, by order of Gen. Vaughan. In the presence of the incendiary flames, Taylor was hung to the limb of an apple-tree. (See Lossing's "Field Book of the Revolution," Vol. II, p. 116.) S. W. Eager's "History of Orange County," Newburgh, 1846-7, p. 626, gives Gen. Clinton's letter concerning this fact, to the Council of Safety. "The American Historical Record," Vol. III, p. 9, gives a picture of the bullet, and a reduced

fac-simile of the dispatch. The "C. C.," in the dispatch, is probably Captain Campbell who carried dispatches from Sir Henry to Burgoyne, October 16th, and almost caused the latter to withhold his signature at the Saratoga surrender. Mrs. Falls's house is famous as the place where John Armstrong wrote the "Newburgh Addresses."

EPSILON, New Bedford, Mass.

WHAT IS THE PLURAL OF AGNUS DEI? (p. 223.) When "ALICE" speaks of more than one "Lamb of God," she should properly say, I think, *Agni Dei*. In the following description of the costume of Spanish ladies, *circa 1620*, I find a plural, (of the ornament, of course,) which appears to me very usual. The extract is from *All the Year Round*, and appeared in September, 1883, if I recollect rightly:

"In the matter of jewelry Spanish ladies were very extravagant. Precious stones, however, were badly set, being over-framed in gold. It was not enough, as in France, to possess one costly set. Fashion demanded that a Spanish lady should have eight or ten sets, some of diamonds, others of rubies, emeralds, pearls, and turquoises. 'The ladies,' as we learn from the Countess Danois, 'wear at the top of their stays a broad knot of diamonds, from whence there hangs a change of pearls, or ten or twelve knots of diamonds which they fasten at the other end to their sides. They never wear any necklaces, but they wear bracelets, rings and pendants, the latter of which are longer than a person's hand, and so heavy that I have wondered how they could carry them without tearing out the lobes of their ears, to which they add whatever they think pretty. I have seen some having large watches hanging there; others padlocks of precious stones, and even your fine-wrought English keys and little bells. They also carry upon their sleeves, their shoulders, and all about their clothes, *Agnus Deis* and small images. They have their heads stuck full of bodkins, some made of diamonds in the shape of a fly, and others like butterflies, whose colors are distinguished by various stones.'"

CAXTON.

WHAT IN ANA? (p. 151.) A correspondent, "WILLIAM," asks for information as to the word *ana*, on page 151, in query 301?

Webster's Dictionary fully defines the word. In the above quotation it means literature relating to Col. E. D. Baker, or *Bakerana*. Also, Shakespearana, relating to the "Bard of Avon;" Americana, all history relating to towns, states, and the continent; Indiana, relating to the Indians. "It has been said that the Table-talk of Selden is worth all the *ana* of the Continent," says Hallam.

THE RESCUE OF CAPT. JOHN SMITH BY POCAHONTAS. (pp. 24, 243.) As my answer appeared last of the several to this question, and as it may indicate our disbelief in Smith's story, we desire to state that we have no more doubt of this "relacion," than we have of many others given in the "Generall Historie," first published in 1624.

The most remarkable adventures related by Smith are his killing of three Turks in single combat, before the toure of Regall, in Transilvania, and his subsequent escape from captivity in Tartary. These are attested by the patent of Sigismundus Bathor, Duke of Transilvania, given in full by Smith in his book, together with the certificate of the record in the office of the Herald of Arms in London. By this patent Smith was authorized to add three Turk's heads to his coat-fo-arms. Grazebrook, in his "Heraldry of Smith," states that he found Smith's coat-of-arms with the Turk's heads, which were confirmed to him by the College of Arms, in the British Museum, Harlein MS., No. 578. Burke, in his "Encyclodædia of Heraldry," describes it also. With such proof the most remarkable incidents in his early life, we need not look beyond Smith's own statement for evidence of this narrative.

Smith also claimed to have written a letter to Queen Anne, (Queen of James I), relating this incident, (see Generall Historie, Vol. II, p. 30), in which he says of Pocahontas, "Shee hazarded the beating out of her own braines to save mine." This was in 1624. The Queen was dead, but the King, Prince Charles, the celebrated Duchess of Richmond and Lenox, to whom Smith dedicated his "Generall Historie," the Duchess of Bedford, lady to the Queen's bed-chamber, and many other notabilities were yet alive, and from them came no denial. It remained, principally, for the iconoclasts of the present age, Deane, Adams, Bryant, Gay, and Warner, to assume that this fact was nothing more than a legend. The statement of Richardson, in his "Primer of American Literature," that Smith "was a voluminous but untrustworthy narrator of his own adventure," is fair indication to us that he has never read the original work. A. P. SOUTHWICK.

"ETERNAL VIGILANCE IS THE PRICE OF LIBERTY," (pp. 284, 317,) was the motto of *The Age*, a political paper published in Augusta, Me., fifty years ago, and so could not have originated in an address of Wendell Phillips in 1852. Considering the character of *The Age*, it is quite likely that Jefferson was the author. J. H. D.

WHAT INSECTS ARE INJURIOUS TO BOOKS, ETC. ? (p. 221.) Representatives of not less than six orders of Arthropods are more or less injurious. Among the mites is the common *Cheyletus eruditus*, which attacks paper in damp places. Among the Thysanura, the *Lepisma saccharina*, which is found in closets, and the like, where provisions are kept, feeds also on paper, but leaves untouched that which is covered by printing-ink. This species was not known until a few years ago to be at all injurious to paper or books. Of the Neuroptera, the termites are injurious to paper and books as well as to many other substances. Of the Orthoptera, as is well known, the Cockroaches, (*Blattidæ*) frequently commit considerable ravages. Of the Lepidoptera, caterpillars of *Aglossa pinguinalis* and *Depressaria* frequently do damage by spinning their webs between the volumes, and also by gnawing the paper with which they form their cocoons. Among the beetles are several species. The *Hypothenemus eruditus*, a very minute species, excavates tiny burrows within the binding. The death-watches (*Anobium pertinax* and *Anobium striatum*) surpass in their ravages all other species, gnawing and boring not only through the pages of the volumes, but also through the binding. M. Peignot mentions an instance of twenty-seven folio volumes, in a public library but little frequented, which, placed together on a shelf, had been so completely drilled, that a string might be run through the perfectly round hole made by these insects.

As an antidote to the attack of these insects, and preventive of such, vaporization is suggested. The infected volumes may by placed in a large glass case made as close as possible, and therein likewise may be set small saucers containing benzine, or a sponge saturated with carbolic acid.

"A strong infusion of colocynth and quassia, chloroform, spirits of turpentine, expressed juice of green walnuts, and pyroligenous acid have also been employed successfully. Fumigation on a large scale may also be adopted, by filling the room with fumes of brimstone, prussic acid, or benzine; or an infected volume may be placed under the bell-glass of an air-pump, and extracting the air, the larvæ will be found to be killed after an hour's exhaustion." A. P. SOUTHWICK.

ORIGIN OF THE NAME CENT. (p. 271.) Federal money was established by Act of Congress, August 8, 1786. The term "cent" is from the Latin *centum*, signifiying a hundred. Dr. Edward Brooks, on

page 138 of his "Normal Written Arithmetic," states that "the cent was proposed by Robert Morris, and named by Thomas Jefferson." This means the first national cent. The "Granby copper," the "Franklin cent," and other colonial cents were issued at earlier dates.

J. Q. A.

WHO COMMANDED AT BUNKER HILL? (p. 283.) The opinion of Connecticut people that Israel Putnam commanded the Americans at Bunker Hill, with reasons thereof, may be seen in "Life of Putnam," by Dr. Increase N. Tarbox; also, in the "History of Windham County, Conn.," Vol. II, by Miss Learned. J. Q. A.

CLEOPATRA, "THE STAR-EYED EGYPTIAN." (p. 60.) A correspondent, "S. U. M." inquires for the poem from which the line is taken in the article referred to.

The poem is entitled "Antony and Cleopatra," and was written by Gen. William H. Lyttle. The poem contains six eight-lined verses, and is too long to republish here. It is published in *The Argonaut* for Christmas, 1881, together with eleven others on Anthony and Cleopatra; the titles and authors are as follows:

Antony and Cleopatra, by *W. H. Lyttle.*
Cleopatra, by *Fanny Driscoll.*
Cleopatra, *Anonymous.*
Cleopatra's Dream, by *W. W. Story.*
Cleopatra Dying, by *T. S. Collier.*
Cleopatra's Soliloquy, by *Mary Bayard Clark.*
Cleopatra to Antony, by *Olive Harper.*
Cleopatra to Antony, by *Mrs. Sarah M. Clarke.*
Death of Cleopatra, by *Julia Clinton Jones.*
Egypt's Dying Queen, *Anonymous.*
Marcus Antonius, by *W. W. Story.*
Meeting of Antony and Cleopatra, *Anonymous.*

NEW WORDS WANTED. (p. 148.) We need a few new English words. One of our most pressing wants is a title corresponding to *Mademoiselle.* At pressent we have no proper way of addressing a young lady. Young Miss Smith, for instance, whom we do not know very well. It is obviously incorrect to say "Miss Smith," "Dear Madam:" Simply "Miss Smith," is too abrupt, and "Dear Miss Smith" is too familiar. It is said that language develops as the needs of man require. Here is an exception; for we often wish to write to Miss Smith, and the English language does not furnish a proper title with which to address her. J. Q. A.

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MISCELLANEOUS

NOTES AND QUERIES

WITH ANSWERS,

IN ALL DEPARTMENTS OF LITERATURE.

Emerson said that Goethe said that Plato said—"CULTURE."

MAY AND JUNE, 1884.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" *Truth is always strange, stranger than fiction.*"—BYRON.

VOL. II. MAY, 1884. No. 23.

"*Amazing Geographical Paradoxes.*"

(Concluded from April No.)

24. There is a certain place of the earth of a considerable northern latitude, where though the days and nights (even when shortest) do consist of several hours; yet in that place it is mid-day or noon every quarter of an hour.

25. There are divers places on the globe of the earth, where the sun and moon, yea, and all the planets, do actually rise and set according to their various motions, but never any of the fixed stars.

26. There is a very remarkable place upon the terraqueous globe, where all the planets, notwithstanding their different motions, and various aspects, do always bear upon one and the same point of the compass.

27. There is a certain noted part of the earth, where the sun and moon (*ipso tempore pleniluniî*) may both happen to rise at the same instant of time, and upon the same point of the compass.

28. There is a certain place on the continent of Europe, where if several of the ablest astronomers (the world now affords) should nicely observe the celestial bodies, and that at the same instant of time, yet the planetary phases, and their various aspects would be really different to each of them.

29. There is a large and famous country on the continent of Africa, many of whose inhabitants are born perfectly deaf, and others stone-blind, and continue so during their whole lives; and yet such is the amazing faculty of those persons, that the deaf are as capable to judge of sounds as those that hear, and the blind of colors as those who see.

30. There are certain people in South America, who are properly furnished with only one of the five senses, viz., that of touching, and yet they can both hear and see, taste and smell, and that as nicely as we Europeans, who have all the five.

There is a certain country in South America, many of whose savage inhabitants are unheard-of cannibals, that they not only feed upon human flesh, but also some of them tually eat themselves, and yet they commonly survive that strange repast.

There is a remarkable river on the continent of Europe, over which there is a bridge-

of such a breadth, that above three thousand men abreast may pass along upon the same, and that without crowding one another in the least.

33. There is a large and spacious plain in a certain country of Asia, able to contain six hundred thousand men drawn up into battle array, which number of men being actually brought thither, and there drawn up, it were absolutely impossible for any more than one single person to stand upright upon the said plain.

34. There is a certain European city, whose buildings being generally of firm stone, are (for the most part) of a prodigious height, and exceeding strong; and yet it is most certain, that the walls of those buildings are not parallel to one another, nor perpendicular to the plain on which they are built.

35. There is a certain city in the southern part of China, whose inhabitants (both male and female) do observe almost the same posture and gait in walking as we Europeans; and yet they frequently appear to strangers as if they walked on their heads.

36. There are ten places of the earth distant from one another three hundred miles and upwards, and yet none of them hath either longitude or latitude.

37. There are two distinct places of the earth, lying under the same meridian, whose difference in latitude is sixty degrees completely, and yet the true distance between those two places doth not really surpass sixty Italian miles.

38. There are also two distant places of the earth, lying under the equinoctial line, whose difference of longitude is completely $86\frac{1}{2}$ degrees, and yet the true distance between those two places is not full 86 Italian miles.

39. There are three distinct places of the earth, all different both in longitude and latitude, and different from one another 2,000 miles completely, and yet they do all bear upon one and the same point of the compass.

40. There are three distinct places on the continent of Europe, equidistant from one another, (they making a true equilateral triangle, each of whose sides doth consist of a thousand miles,) and yet there is a fouth place so situated in respect of the other three, that a man may travel on foot from it to any of the other three, in a space of one artificial day at a certain time of fhe year; and that without the least hurry or fatigue whatever.

41. There are three distinct places on the continent of Europe, lying under the same meridian, and at such a distance, that the latitude of the third surpasses that of the second by so many degrees and minutes exactly, as the second surpasses the first; and yet the true distance of the first and third from the second (or intermediate place) is not the same by a great many miles.

42. There are two distinct places on the continent of Europe, so situated, in respect of one another, that though the first doth lie east from the second, yet the second is not west from the first.

43. There is a certain European island, the northernmost part whereof doth frequently alter both in longitude and latitude.

43. There is a certain place in the island of Great Britain, where the stars are always visible at any time of the day, if the horizon be not overcast with clouds.

45. It may be clearly demonstrated by the terrestial globe, that it is not above twenty-four hours' sailing from the river of Thames in England to the city of Messina in Sicily, at a certain time of the year; provided there be a brisk north wind, a light frigate, and an azimuth compass.

(These are the chief paradoxical positions in matters of geography which mainly depend on a thorough knowledge of the globe; and though it is highly probable, that they will apear to some as the greatest of fables, yet we may boldly affirm, that they are not only equally certain with the aforesaid theorems, but also we are well assured, that there is no mathematical demonstration of Euclid more infallibly true in itself than in every one of these. However, we think it not fit to pull off the Vizor, or expose those masked truths to public view, since to endeavor the unmasking of them may prove a private diversion, both pleasant and useful to the ingenious reader, in his most vacant hours.—*Pat. Gordon.*)

Familiar Quotations.—First Paper.

In a former number of NOTES AND QUERIES, (p. 272,) the sources of several quotations were recorded, and in this and the ensuing articles we propose to extend the list, omiting those of course which have been traced to their respective authorities, in reply to previous queries. But before entering upon the large field open to us, it may be as well to make a few comments upon those above referred to.

"Brevity is the soul of wit," is found in *Hamlet*, II, 2.

"Masterly inactivity," was employed by Sir James Mackintosh in his *Vindiciae Gallicae*, 1791.

"Necessity, the tyrant's plea," will be found in Milton's *Paradise Lost*, IV, 393. George Farquhar, in his play of *The Twin Rivals*, 1705, has bequeathed to us the well-known phrase, "Necessity, the mother of invention," Act I; and Shelley, in *Queen Mab*, stanza VI, has an apostrophe to "Necessity, thou mother of the world." Farquhar, in his comedy, *The Recruiting Officer*, 1706, also speaks of "over the hill and far away," and this was included by Gay in a song in *The Beggar's Opera*, about twenty years later.

"Richard 's himself again," occurs in a speech of Gloucester, interpolated by Colley Cibber in Shakespeare's *Richard III*, v. 3. The speech concludes thus:

> "Perish that thought! no, never be it said
> That fate itself could awe the soul of Richard.
> Hence, babbling dreams! you threaten me in vain,
> Conscience, avaunt! Richard 's himself again."

"Look, before you leap," was written by Samuel Butler, in *Hudibras*, pt. II, canto II, l. 502, but he probably got it from Thomas Tusser, who in his *Fiue Hondredth Good Points of Husbandrie*, cap. LVII, advises us to "Look, ere you leap."

"I'll make assurance doubly sure," is from *Macbeth*, IV, 1.

The following, from the same tragedy, may also be mentioned:

"After life's fitful fever he sleeps well," III, 2.
"Angels are bright still, though the brightest fell," IV, 3.
"By the pricking of my thumbs,
Something wicked this way comes," IV, 1.
"Cabin'd, cribb'd, confined," III, 4.
"Coigne of vantage," I, 6.
"Come like shadows, so depart," IV, 1.

" Come what, come may;
Time and the hour run through the roughest day," I, 3.
" Curses not loud, but deep," V, 3.
" Even-handed justice," I, 7.
* * * " Full of sound and fury signifying nothing," V, 5.
" Golden opinions," I, 7.
" I fear a charmed life," V, 7.
" I dare do all that may become a man,
Who dares do more is none," I, 7.
" I would applaud thee to the very echo," V, 3.
" If it were done, when 't is done, then 't were well
It were done quickly," I, 7.
" Infirm of purpose," II, 1.
" Minister to a mind diseased," V. 3.
" Most admired disorder," III, 4.
* * * " Nothing in his life became him, like the leaving it," I, 4.
" Now good digestion wait on appetite, and health on both," III, 4.
" Now spurs the lated traveller apace, to gain the timely inn," III, 3.
" One fell swoop," IV, 3.
" Present fears are less than horrible imaginings," I, 3.
" Screw your courage to the sticking place," I, 7.
" Shut up in measureless content," II, 1.
" Stand not upon the order of your going,
But go at once," IV, 4.
" Supp'd full with horrors," V, 5.
" That keep the word of promise to the ear,
And break it to the hope," V, 7.
" The milk of human kindness," I, 5.
" The sear, the yellow leaf," V, 3.
" Thick-coming fancies," V, 3.
" Vaulting ambition, which o'erleaps itself," I, 7.
" We've scotched the snake, not killed it," III, 2.
" When shall we three meet again?" I, 1.

Finally, we must not omit, " Sleep that knits up the revelled sleeve of care," II, 2,—but of this more in our next paper. CAXTON.

PHTH-OLO-GN-YRRH—TURNER. A correspondent of the New York *Sun* finds authority by the present recognized rules of orthœpy to spell his own name—*Turner*—as follows:

T as	*phth* in	phthisis,
ur as	*olo* in	colonel,
n as	*gn* in	gnat,
er as	*yrrh* in	myrrh.

Therefore, Turner=Phthologuyrrh. Q. E. D.

Odd Titles of Odd Books,—Mostly published in the time of Cromwell.

"A Fan to drive away Flies: a theological treatise on Purgatory"

"A most Delectable Sweet Perfumed Nosegay for God's Saints to Smell at."

"A Pair of Bellows to blow off the Dust cast upon John Fry."

"A Proper Project to Startle Fools: Printed in a Land where Self's cry'd up and Zeal's cry'd down."

"A Reaping-Hook, well-tempered, for the Stubborn Ears of the coming Crop; or, Biscuit baked in the Oven of Charity, carefully conserved for the Chickens of the Church, the Sparrows of the Spirit, and the sweet Swallows of Salvation."

"A Sigh of Sorrow for the Sinners of Zion, breathed out of a Hole in the Wall of an Earthly Vessel, known among Men by the Name of Samuel Fish," (a Quaker who had been imprisoned).

"A Shot aimed at the Devil's Head-Quarters through the Tube of the Cannon of the Covenant."

"Crumbs of Comfort for the Chickens of the Covenant."

"Eggs of Charity, layed by the Chickens of the Covenant, and boiled with the Water of Divine Love. Take Ye and eat."

"High-Heeled Shoes for Drawfs in Holiness."

"Hooks and Eyes for Believers' Breeches."

"Matches lighted by the Divine Fire."

"Seven Sobs of a Sorrowful Soul for Sin, or the Seven Penitential Psalms of the Princely Prophet David: whereunto are also added, William Humius' Handful of Honeysuckles, and Divers Godly and Pithy Ditties, now newly augmented."

"Spiritual Milk for Babes, drawn out the Breasts of both Testaments for their Souls' Nourishment: a catechism."

"The Bank of Faith."

"The Christian Sodality; or, Catholic Hive of Bees, sucking the Honey of the Churches' Prayer from the Blossoms of the Word of God, blown out of the Epistles and Gospels of the Divine Service throughout the year. Collected by the Puny Bee of all the Hive not worthy to be named otherwise than by these Elements of his Name, F. P."

"The Gum of Penitence."

"The Innocent Love; or, the Holy Knight: a description of the ardors of a saint for the Virgin."

"The Shop of the Spiritual Apothecary; or a collection of passages from the fathers."

"The Sixpennyworth of Divine Spirit."

"The Snuffers of Divine Love."

"The Sound of the Trumpet: a work on the day of judgment."

"The Spiritual Mustard Pot, to make the Soul Sneeze with Devotion."

"The Three Daughters of Job: a treatise on patience, fortitude and pain."

"Tobacco battered, and the Pipes shattered about their Ears that idly idolize so loathsome a vanity, by a volley of holy shot thundered from Mount Helicon; a poem against the use of Tabacco, by Joshua Sylvester."

"Vox Cœlis; or, News from Heaven: being imaginary conversations there between Henry VIII, Edward VI, Prince Henrie, and others."

J. H. W. Schmidt, Capital University,
Columbus, Ohio.

The First Book Published in British America was "The Psalms in Metre, Faithfully Translated for the Use, Edification and Comfort of the Saints, in Public and Private, especially in New England," printed at Cambridge in 1640. The version was made by Thomas Welde of Roxbury, Richard Mather of Dorchester, and John Eliot, the famous apostle to the Indians. The translators seem to have been aware that it possessed but little poetical merit. They say in their preface:

"If the verses are not always so smooth and elegant as some may desire and expect, let them consider that God's altar needs not our polishings; for we have respected rather a plain translation, than to smooth our verses with the sweetness of any paraphrase, and so have attended to conscience rather than elegance, and fidelity rather than poetry."

After a second edition had been printed, President Dunster of Harvard College, assisted by Mr. Richard Lyon, a tutor at Cambridge, attempted to improve it, and in their advertisement to the godly reader, they state:

"They had special eye both to the gravity of the phrase of sacred writ, and sweetness of the verse."

President Dunster's edition was reprinted twenty-three times in America, and several times in Scotland and England, where it was long used in the dissenting congregations.

J. H. H. DeM.

NEW WORDS WANTED. (p. 351.) I have been much interested in NOTES AND QUERIES since its commencement, and reget I have so little time to contribute to its columns. In it I find much to commend, and little to criticise, knowing that all readers want something adapted to their tastes. The articles on "new words" have led me to make some suggestions. "J. Q. A's" desire for a proper word to correspond with *Mademoiselle*, by which to address a young lady in correspondence is certainly a much desired word.

Dr. Epstein's terminology (p. 148) should also be adopted as the samples given seem to fill needed wants.

We need some new marks of punctuation to facilitate the reading of long expressions in figures, more noticeable in double-column pages than in wide measure like that adopted in you periodical. For instance, we are reading, or listening to the reading of, a very large number expressed in figures, like the number of "graces and glories," on page 287 of your magazine, which is there given as follows: 115,792,087,-237,316,195,423,570,985,008,687,907,853,269,984,665,640,564,039,-457,584,007,913,129,639,936. Here is a number expressed in twenty-six periods to be read. First we are obliged to go to the last period and enumerate it and then read it, or count the periods from the last word uttered, (in this example "follows,") to the end of the number, and then go back three lines and read the number: One hundred and fifteen quarto-vigillions, seven hundred and ninety-two tertio-vigillions, eighty-seven secundo-vigillions, two hundred and thirty-seven primo-vigillions, three hundred and sixteen vigillions, one hundred and ninety-five nono-decillions, four hundred and twenty-three octo-decillions, five hundred and seventy septo-decillions, nine hundred and eighty-five sexto-decillions, eight quinto-decillions, six hundred and eighty-seven quarto-decillions, nine hundred and seven tertio-decillions, eight hundred and fifty-three duodecillions, two hundred and sixty-nine undecillions, nine hundred and eighty-four decillions, six hundred and sixty-five nonillions, six hundred and forty octillions, five hundred and sixty-four heptillions, thirty-nine sextillions, four hundred and fifty-seven quintillions, five hundred and eighty-four quadrillions, seven trillions, nine hundred and thirteen billions, one hundred and twenty-nine millions, six hundred and thirty-nine thousand, nine hundred and thirty-six.

Now while a good reader is enumerating this stupendous number, or counting the periods preparatory to reading it, considerable time elapses

and an auditor becomes impatient. There needs to be cast some numerical character, say from 1 to 50, for the purpose of placing just before the number to be read to designate the number of periods in the number following, similiar to the dollar mark ($), or the pound mark (£). Then there would be no hesitancy and delay. For example: ^{26} 115,-792, 087, &c. The reader could at once continue on, "One hundred and fifteen quarto-vigillions, seven hundred and ninety-two tertio-vigillions, and so on to the end.

There should also be some rule or principle as to the use of many words. For instance, on page 348, in the article "What is Ana?" the editor, (I say editor, as no name is subscribed,) uses the name of one of the United States in a peculiar sense, and for ought I know, in a legitimate sense. "Indiana, literature relating to the Indians." Very well, why not then, Louisiana, literature relating to Louis XIV. Montana, literature relating to mountains. Why should not Indiana in a wide sense be defined by literature relating to all India both the East and West Indias. I infer you intended all the Americas when you say "Americana, all history relating to towns, states, and the *continent.*"

Now what is the rule for the addition of this affix, *ana*? The monthly magizine called *Shakespeariana*, published in Philadelphia, makes the antepenult *i* when affixing *ana* to the poet's name; while others make the antepenult *e*. Why not *Bakeriana*. Is this all arbitrary? But perhaps more at another time. MARK SWORDS.

ALGEBRAIC INTENSIVES. According to Mr. Bristed the algebraic expressions, "to the n^{th}" and "to the $n + 1^{th}$," among English Cantabs are used as intensives to denote the most energetic way of doing anything.

A QUAINT CUSTOM IN RHODE ISLAND. Among the quaint customs which have come down from former generations is one in Hopkinton, whereby the privilege of returning the package of votes cast for general officers is let out to the lowest bidder. The successful competitor at the election held in 1883, agreed, it is stated, to see that the votes were duly delivered to the Secretary of State for the magnificent sum of *five* cents. He, of course, pays his own fare and other expenses, attending the journey to Providence. In some years, when competition as been more active, the privilege of delivering the votes has demanded a premium, and the patient investigator will find in some of the town treasurers' reports in former years, credits of 25 cents, for example, or such sum as may have been received by the treasurer from the successful candidate for honors.—*Providence Press.* J. Q. A.

NOTES.

"Gather up the fragments, * * that nothing be lost.—*Jesus.*"

SILHOUETTE. This innocent term originated in a political nickname. Eteinne Silhouette was minister of finance in Paris in 1759. That period was a critical one. The treasury was in an exhausted condition, and Silhouette and honest man who would hold no intercourse with financiers or loan-mongers, could contrive no other expediency than excessive economy and reform. At first they took his advice only to laugh at him. They cut their coats shorter and wore them without sleeves. They turned their gold snuff-boxes into rough wooden ones, and the new-fashoned portraits were now only profiles of the face traced by a black pencil on the shadow cast by a candle on white paper. All the fashions assumed an air of niggardly economy till poor Silhouette was driven into retirement with all his savings and reforms, but has left his name to describe the most economical sort of portrait as melancholy as his own fate.—*Disraeli.* L. M. G.

PROGRESS OF LANGUAGES. The progress of languages spoken by different people is said to be as follows: English, which at the beginning of the present century was only spoken by 22,000,000, is now spoken by 90,000,000; Russian by 63,000,000 instead of 30,000,000; German by 66,000.000, instead of 38,000,000; French by 46,000,000, instead of 34,000,000; Spanish by 44,000,000, instead of 32,000,000; Italian by 30,000,000, instead of 18,000,000; Portuguese by 13,000,000, instead of 8,000,000. This is for England an increase of 310 per cent; for Russia, 110 per cent; for Germany, 73 13-19 per cent; for France, 35 5-17 per cent; for Spain 37½ per cent; for Italy, 66⅔ per cent; for Portugal, 62½ per cent.

RICKETTS. "In 1620 one Mr. Ricketts, of Newbury,—perhaps corrupted from Ricardo—a practitioner in physic, was so excellent at the curing of children with swollen heads and small legs, and the disease being new and without a name, he being so famous for the cure of it, they called the disease the *ricketts;* and now it is sport to see how they vex their lexicons and fetch it from the Greek *paxis*, a back-bone."-*Aubrey.*

"Dr. Johnson says the name was given by Dr. Francis Glisson on the first appearance of the disease. Dr. Glisson was contemporary with, and probably known to Mr. Ricketts, and therefore Aubrey's statement may be correct."—*M. A. Lower.* G. M. L.

THE ALPHABET. For some years the following order has stood as the shortest sentence in which *the alphabet* could be compressed:

"J. Gray, pack with my box five dozen quails." 33 letters.

A Utica gentlemen contributed the following as an improvement:

"Quack, glad zephyr, waft my javelin box." 32 letters.

George W. Pierce, a Boston attorney, contributed the following as an improvement on the Utica gentleman's:

"Z. Badger: Thy vixen jumps quick at fowl." 31 letters.

Dr. Wm. Whewell, sent the following to Prof. Augustus DeMorgan:

"Phiz, styx, wrong, buck, flame, quid." 26 letters.

Professor DeMorgan sent the following back to Doctor Whewell:

"I, quartz pyx, who fling muck beds." 26 letters.

DeMorgan also received the following from his cotemporaries which are recorded in his "Budget of Paradoxes:"

"Fritz! quick! land! hew gypsum box." 26 letters.

"Dumpty quiz! whirl back fogs next." 26 letters.

"Export my fund! Quiz black whigs." 26 letters.

"Get nymph; quiz sad brow; fix luck. 26 letters.

DeMorgan goes on and says: "In more sober English the last one would be 'Marry; be cheerful; watch your business.' There is more edification, more religion in this than in all the 666-interpretations put together. These sentences would make excellent writing copies, for they secure attention to every lettter; *v* and *j* might be placed at the end."

In the last six examples, the *i* and *u* are used twice each for *j* and *v*.

HOW MANY WORDS ARE USED? A well-educated person seldom uses more than 3,000 words in actual conversation. Accurate thinkers and close reaosners who wait until they find a word that exactly fits their meaning, employ a larger stock; and eloquent speakers may rise to a command of 10,000 words. Shakespeare produced all his plays with about 15,000 words. Milton built up his works with 8,000 words. The Old Testament is definitely reported to have been wittten with 5,642 words.

TWO MARRIED LADIES enter into a business partnership. One of them desires to know how to paint the name of the new firm, for example, "Smith & Thompson," and at the same time indicate the sex of the members of the firm. In other words is there any English plural for Mrs.? If not, it seems we need a new word to meet the above and similar cases. W. E. MOORE.

QUESTIONS AND ANSWERS.

"Once more search with me."—*William Shakespeare.*

ENOCH THE SECOND MESSENGER OF GOD. (p. 326.) I am led to inquire further in reference to this recent edition or version of the Book of Enoch by Dr. Kenealy, and why called the Second Messenger of God? I never heard of only Richard Laurence's translation of the Book of Enoch. E. M. J.

In answer to this correspondent we will take the facts as they appear in the works of Dr. Knnealy, six thick octavo volumes having been published prior to the author's death which occurred about four years after publishing the Book of Fo. This eloquent author's volumes are ample proof of the onward progress of the human race. He asserts the Apocalypse to be far older than christianity, and to have come down from the most remote antiquity, being the Revelation of the whole drama of human history. With almost infinite learning and patience, he has endeavored to show that the Apocalypse was originally revealed to a primeval John, otherwise called Oannes, and identical with the First Messenger of God to man. His theory is suffiently remarkable to be given here. The Messengers of God are twelve in number, and are claimed to have appeared at intervals of 600 years as follows:

1. Oannes (Adam), A. M., 3,000; 2. Enoch, A. M., 3,600; 3. Fo-hi (Budda), A. M., 4,200; 4. Brigoo (Brahma), A. M., 4,800; 5. Zaratusht (Zoroaster), A. M., 5,400; 6. Thoth (Hermes), A. M., 6,000; 7. Amosis (Moses), A. M., 6,600; 8. Loa-Tseu (Confucius), A. M., 7,200; 9. Jesus (Christ), A. M., 7,800; 10. Mo'-Ahmed (Mo-hammed), A. M., 8,400; 11. Chengiz-Khan (King of Kings), A. M., 9,000; The 12th Messenger yet to be revealed, A. M., 9,600.

With the aid of this theory the whole history of the world down to the present time is shown to be foretold in the Apocalypse, and although it may be difficult for many to agree with this accomplished author's conclusions, supported by him with an array of learning, and a sincere belief in what is stated, no one with any taste for these studies should be without this illustrated wonderful series of books. Throughout the many thousand pages of closely printed matter, the writer manifests a sincere reverence for true religion, and seeks only to expose the errors which priests and interested persons have promulgated from time

immemorial. The author preserves strict anonymity throughout his entire series. The title-pages of his volumes are printed in colors, and all bear the symbolic name, "by ◎," (the central spot being black), followed by quotations. Their titles are as follows:

The Book of God. The Apocalypse of Adam-Oannes, by ◎. "I will teach you by the hand of God; that which is with the ALMIGHTY ONES will I not conceal."—*Job* XXVII, 11. Pp. 647.

The Book of God. An Introduction to the Apocalypse, by ◎. "Unto you, O Men, I call: and my voice is to the sons of Adam."—*Proverbs* VIII, 4. Pp. 752.

The Book of God. A Commentary on the Apocalypse, by ◎. "I will declare dark sayings of old."—*Psalms* LXXVIII, 2. Pp. 853.

The Book of God. Enoch the Second Messenger of God, by ◎. Vol. I, Frontispiece—Circle of Inchoation. *Alpha and Omega.* Pp. 368. Vol. II, Frontispiece—Cwenila. *Alpha and Omega.* Pp. 339.

The Book of God. Fo the Third Messenger of God, by ◎. Introduction illustrated with Budda. Pp. 333.

When this volume was through the press the author's death was announced which closed the elaborate plan of the author. The next two volumes which were in preparation were, "The Book of Lao-Tseu, the Fourth Messenger of God," and "The Book of Zaratusht,—The True Zend-a-Vesta,—the Fifth Messenger of God."

FEAST OF THE PEACOCK. (p. 99.) The peacock was anciently in great demand for stately entertainments, Sometimes it was made into a pie, at one end of which the head appeared above the crust in all its plumage, with the beak richly gilt; at the other end the tail was displayed. Such pies were served up at the solemn banquets of chivalry, when knights-errant pledged themselves to undertake any perilous enterprise, whence came the ancient oath, used by Justice Shallow, "by cock and pie." Swans, according to the law of England, are birds-royal, and were at some time treated with royal honors.

J. H. W. SCHMIDT.

"THE LAWS OF THE TWELVE TABLES" (p. 352.) were compiled by the decemviri, 451-450 B. C. They were engraved on tables of brass which were set up in the forum at Rome, and were approved by the senate and general assembly of the people.

H. K. A

CONCEALED DISCOVERIES. (p. 173.) I have waited patiently to see some solution to "WEST'S" communication, and I wish you would republish that logogriph so that the present readers may make a trial at it, and possibly a solution may be forthcoming. You are aware the "Cipher Dispatches," yielded to American genius. Also, can you pub lish Huyghens's logogriph, as that might give a clue or starting point.

INQUIRER I.

We comply with the above and hereby publish Huyghens's logogriph as given in Robert Grant's "History of Physical Astronomy," page 257, also the solution with it.

Huyghens's researches were made upon the rings of Saturn, and he published his discoveries under the form of an enigma, in a small tract, entitled, "*De Saturni Luna Observatio Nova*, in 1656; but he subsequently gave an explicit announcement of the details, in a book in 1659.

The logogriph was in the following form:

aaaaaaa cccc d eeeee g h iiiiiii llll mm nnnnnnnnn oooo pp q rr s ttttt uuuuu

He next restored the letters to their proper places, when they stood as follows:

"*annulo cingitur, tenui plano, nusquam cohærente, ad eclipticam inclinato.*"

This being rendered into English would be as follows:

"The planet is surrounded by a slender flat ring, everywhere distinct from its surface, and inclined to the ecliptic."

Grant says that "nothing can be more convincing and beautiful than the explanation which this theory affords of the various phenomena presented by this planet. The same theory affords a satisfactory account of the different phases assumed by the appendages of the planet during the period of its visibility."

Huyghens predicted that Saturn would appear round in the month of July or August, 1671. The ring, in fact, totally disappeared toward the end of May, in that year. The coincidence was sufficiently satisfacto ry, considering that the position of the node of the ring, upon which the times of the round phase of the planet depends, could not possibly have been determined with a greater degree of accuracy.

The logogriph contributed by "WEST," on page 173, is as follows:

$A^{8}C^{3}DE^{12}F^{4}GH^{6}I^{6}L^{3}M^{3}N^{5}O^{6}PR^{4}S^{5}T^{14}U^{6}V^{2}WXY^{2}$

Now if this concealed discovery is to be sought for on the basis of

Huyghens's concealed theory, it should first be placed as follows:

aaaaaaaa ccc d eeeeeeeeeeee ffff g hhhhhh iiiiii lll mmm nnnnn
ooooo p rrrr ssssss ttttttttttttt uuuuuu vv w x yy

Now, who is sufficient for these things? We will leave this for our readers to solve. Transpose the letters into words, then into a sentence.

"NOW I LAY ME DOWN TO SLEEP." (p. 336.) In the library of the Massachusetts Historical Society, Boston, is an almanac of the year 1691, containing the following advertisement:

"There is now in the Press, and will suddenly be extant, a Second Impression of *the New England Primer enlarged*, to which is added, more *Directions for Spelling* the *Prayer of K. Edward the 6th*, and *Verses made by Mr. Rogers the Martyr left as a Legacy to his Children*. Sold by *Benjamin Harris* at the *London Coffee House* in *Boston*."

This is the first known printed notice of this Primer, the origin of which is involved in entire obscurity. A copy is in existence bearing date 1775. "Now I lay me down to sleep," is among the "Verses made by Mr. Rogers the Martyr," and printed in this book .H. K. A.

PEDESTRIANISM. (p. 333.) Your correspondent, "A. P. SOUTHWICK," mentions a person by the name of Euchides as performing some great feat of pedestrianism. What was the distance traveled, time, etc.?

Anthon's Classical Dictionary, edition of 1875, makes no mention of Euchides. INQUIRER I.

"INQUIRER I" will find that Euchides is mentioned in Lempriere's Classical Dictionary as follows:

"Euchides, an Athenian, who walked to Delphi and returned the same day, a journey of about 107 miles. The object of this extraordinary journey was to obtain some sacred fire."

This distance sounds and seems fabulous, as the miles to and from Delphi would be 214, necessitating very nearly nine miles an hour, for Euchides.

Edward Payson Weston, in 1861, walked from the State House, Boston Mass, to the Capitol, Washington, D. C., a distance of 478 miles, between February 22, and March 4, in *ten consecutive days, four hours and twelve minutes*, touching the back of the Capitol just as the clock struck 5 P. M. It is estimated that he walked 510, miles having walked off the direct road a portion of the way. This was undertaken to pay an election wager that Mr. Weston made with Mr. George B. Eddy of Worcester, Mass., in the presidential campaign of 1860 on the election of Abraham Lincoln.

ODDLY ADDRESSED LETTERS. (p. 166.) Permit me to make a few additions to the list of oddly addressed letters, which are taken from Stauffer's "The Queer, The Quaint and The Quizzical:" On one occasion a letter arrrived by post in London directed to "Sromfridevi, Angleterre." No such person had ever been heard of, but, on a little consideration, and judging from the sound, it was obvious that the foreign writer of the letter meant Sir Humphrey Davy, and such proved to be the case. Some years since there was returned to the French Dead Letter Office a letter which had gone the round of every seaport in the Levant, and the ambiguity of whose superscription had baffled a legion of postmasters. It was addressed, "J. Dubois, Sultan Crete," and was intended for J. Dubois *Surle*, Tancrede, a quartermaster on board of the ship *Tancrede*. The name and address had been written just as they sounded to the ear. A letter upon which the following was written, passed through the Atlanta, (Ga.) post office:

"Steal not this for fear of shame,
There is no money in the same;
True, it does a check contain—
But 't is for baggage on a train." CAXTON.

FEATHER AND COIN EXPERIMENT. (p. 352.) Dropping a coin on which lies a piece of paper *does* illustrate the same prinsipl as t he "feather and coin" experiment, *i. e.* that unless resisted unequally, all bodies fall equal distances in equal times. In the vacuum, the resistance of the air iz completely removed from both bodies. In the other case, the coin breaks a path, as it were, and shields the paper from the excess of resistance that it would encounter if falling alone.

I remember seeing a classmate at Harvard perform a variation of this experiment. While in hiz room one day, I noticed several postage stamps gummed to the high ceiling, and on my expressing surprise he showed me how it was done. He moistened a stamp, laid it on a large coin, and tossed the coin up against the ceiling, where it left the stamp neatly adhering to the ceiling. FRITZ FEDERHELD.

Several words in this communication are spelled, as requested, in accordance with the rules of the Spelling Reform Association, which are as follows:

1. Omit *a* from diagraf *ea* when pronounst as e-short, as in hed, helth, etc. 2. Omit silent *e* after a short vowel, as in hav, giv, etc. 3. Write *f* for *ph* in such words as alfabet, fantom, etc. 4. When a word ends with a double letter, omit the last, as in shal, clif, etc. 5. Change *ed* final to *t* where it has the sound of *t*, as in lasht, imprest, pronounst, etc.—*Approved by the American Philological Association.*

QUESTIONS.

"I cannot tell how the truth may be."—*Thomas Campbell.*

It is said that the Narragansett Indian dialect which was spoken with some idiomatic variations by tribes covering a large extent of country, was a variation of the Delawares. About the only remains of it are to be found in Roger Williams's Key, the Bible of the missionary Eliot, and Cotton Mather's Vocabulary. It is said the Hon. J. Hammond Trumbull, of Hartford, Conn., is the only person who can read Eliot's Indian Bible. In what dialect did John Eliot write his Indian Bible? J. Q. A., Natick, R. I.

In Luke III, 1, we read that "Lysanias was tetrarch of Abilene." What is the origin and meaning of the word *Abilene?* Was it a city, or district, or both? Where situated? What historical facts connected with the place? Notice the lack of information in some maps and books, and the contradictory statements given in others. J. Q. A.

Where there has been no rain for several months, why do the springs rise, and the water come to the surface of the earth before it rains? J. Q. A.

What is the established religion of the Hungarians, and what language do they speak? J. Q. A.

Who first proposed to connect the Danube with the Rhine by canal? J. Q. A.

Who offered the first prayer in Congress, and under what circumstances? L. P. D., Concord, N. H.

What is the difference between the *Pilgrims* and the *Puritans?* Why so called? —. —. COLLINS.

I desire a brief and comprehensive statement of the doctrine of *Agnosticism*, as T. H. Huxley, who, we are told coined the word, defind it. Also the primary doctrine of *Nihilism*, from which we are informed the modern Russian political party seem to have founded their principles. Also, the doctrine of *Nirvana*, the paradisaical promise of Buddha. MORE LIGHT.

Explanations are wanted for Nos. 25, 26, 27, 28, 29, 30, 31, 32, and 33, of the second chapter of "Amazing Geographical Paradoxes," published in this number, page 353. J. G. G.

We shall publish the solutions of all the the "Parodoxes" *seratim*, in subsequent number of NOTES AND QUERIES, so that all our readers can examine the explanations for themselves.

Errata. On page 348, line 11, for "usual," read unusual. This was a *lapsus calami.* CAXTON.

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" *Truth crushed to earth shall rise again.*"—BRYANT.

VOL. II. JUNE, 1884. No. 24.

Discovered and Demonstrated Laws. III.

Avogadro's Law. Peter Avogadro, (17—-17—,) an obscure Italian chemist, who discovered a law of gases. The law asserts that equal volumes of different gases, at the same pressure and temperature, contain an equal number of molecules. The law was propounded by Signor Avogadro, whose name is also well known in connection with experiments on the tension of the vapor of mercury. Some twelve years ago, Professor Neumann deduced the law mathematically from the first principles of the mechanical theory of gases. (*See Rodwell's Dictionary of Science, Philadelphia, 1873*).

Becquerel's Laws. Alexandre Edmond Becquerel, (1820- ,) a French physicist, first stated the laws of the disengagement of electricity by chemical action, and these five laws have since borne his name:

1. In the combination of oxygen with other bodies, the oxygen takes the electro-positive substance, and the combustible the electro-negative.
2. In the combination of an acid with a base, or with bodies that act as such, the first takes the positive electricity, and the second the negative electricity.
3. When an acid acts chemically on a metal, the acid is electrified positively, and the metal negatively; this is a consequence of the second law.
4. In decompositions, the electrical effects are the reverse of the preceding.

5. In double decompostions, the equilibrium of the decomposition is not disturbed.

(*See Silliman's First Principles of Philosophy, Philapelphia, 1859.*)

Bernoulli's Laws. Daniel Bernoulli, (1700-1782,) a Swiss mathema tician and physicist, discovered the following laws of the vibration of air contained in tubes. The tubes may be divided into two classes.

a. Tubes of which the extremity opposite the mouth is closed.

b. Tubes open at both extremities.

a.—1. The same tube may produce different sounds, the number of vibrations in which will be to each other as the odd numbers, 1, 3, 5, 7, 9, etc.

2. In tubes of unequal length, sounds of the same order correspond to the number of vibrations, which are in inverse ratio of the length of the tubes.

3. The column of air vibrating in a tube, is divided into equal parts, which vibrate separately and in unison. The open orifice being always in the middle of a vibrating part, the length of a vibrating part is equal to the length of a wave corresponding to the sound produced.

b.—The laws for tubes open at both extremities, are the same as the preceding, excepting that the sounds produced are represented by the series of natural numbers, 1, 2, 3, 4, 5, etc.; and that the extremities of the tubes are in the middle of a vibrating part. Again, the fundamental sound of a tube open at both extremities, is always the acute octave of the same sound in a tube closed at one extremity.

Bernoulli's laws are not exactly confirmed by experiment. With tubes having a bouche or reed, graver sounds are obtained than those indicated by theory. That these laws may accord with theory, tubes must be used, of which the section is very small in relation to the length, and the air must be set in vibration in all the circumference of the tube, and not on a single side as is generally done. (*See Silliman's First Principles of Philosophy, Philadelphia, 1859.*)

Coulomb's Laws. Charles Augustin de Coulomb, (1736-1806,) a French physicist who by the means of the torsion balance, first demonstrated the following laws of electrical attractions and repulsions:

1. Two excited bodies attract and repel each other with a force proportional to the inverse square of their distances from each other.

2. The distances remaining the same, the attractions and repulsions are directly as the quantities of electricity possessed by the two bodies.

The force of torsion, or resistance of wires to twisting, varies directly with the angle of torsion, inversely as the length of the wire,

and directly as the square of its section. M. Coulomb happily applied these principles, first established by himself, to the measurement of electric forces in his Torsion Electrometer. (*See Silliman's First Principles of Philosophy, Philadelphia, 1859.*)

Kirkwood's Law. Daniel Kirkwood, (1814- ,) an American mathematician and professor in the Indiana University, discovered some most astonishing coincidences which were communicated by Prof. S. C. Walker to the American Association for the Advancement of Science, Session of 1849, being communicated to Prof. Walker July 4, 1849. While in the laws of Kepler there is a bond of relationship between the planets as regards their revolutions around the sun, it is remarkable that no law regulating their rotations on their axes had ever previously been discovered. This important and interesting problem at once engaged the attention of Professor Kirkwood who demonstrated its solution by the following formula:

Let P be the point of equal attraction between any planet and the one next interior, the two being in conjunction; P', that between the same and the one next exterior.

Let also D = the sum of the distances of the points P, P', from the orbit of the planet, which is called the diameter of the sphere of the planet's attraction.

D' = the diameter of any other planet's sphere of attraction found in like manner.

n = the number of sidereal rotations performed by the former during one sidereal revolution round the sun.

n' = the number performed by the latter; then it will be found that

$$n^2 : n'^2 :: D^3 : D'^3 ; \text{ or, } n = n' \left\{\frac{D}{D'}\right\}^{\frac{3}{2}}$$

Prof. Kirkwood says: "When it is considered that this formula involves the distances, masses, annual revolutions, and axial rotations, of all the primary planets of the system, I must confess, I find it difficult to resist the conclusion that the law is founded in nature."

Dr. B. A. Gould, Jr., said at the same meeting of the American Association, that Prof. Kirkwood arrived at his resltus after ten years of patient thought and labor, and that the scientific world cannot consider it derogatory to Kepler, to speak hereafter of "Kepler and Kirkwood as the discoverers of great planetary harmonies." (*See Proceedings of Am. Asso. for the Adv. of Science for 1849.*)

Familiar Quotations.—Second Paper.

Although we have promised you, kind reader, some of the poetry of sleep, in the present number, our remarks must necessarily be limited, for, were we to attempt to give a complete history, or rather, a list of all the authors who have invoked Morpheus, it would take up more space than the pages of this month's number would allow. It seems probable, that poets have suffered considerably from the infliction of the thick-coming thoughts that have banished their slumbers, and to this fact the numerous invocations to "Nature's soft muse," are perhaps attributable. But to return to our subject.

The quotation referred to seems to have been borrowed from Sophocles, namely:

"Oh Sleep that know'st not care, that know'st not pain,
Come, gently-breathing, sorrow-charming King,
Veil from his eyes this light, whose glaring beams
Unshaded now are spread—come, healing power."
—*Potter. Translation of Philoctetes.*

Parallel passages are to be found in Filicaja's ode, and Young's *Night Thoughts*. The latter has left us the well-known line,

"Tired nature's sweet restorer, balmy Sleep."

Shakespeare has left us another celebrated apostrophe to sleep,—we mean the invocation of the wakeful usurper in *King Henry IV:*

"Sleep, gentle sleep,
Nature's soft muse, how have I frighted thee,
That thou no more wilt weigh my eyelids down,
And steep my senses in forgetfulness?
Why rather, sleep, liest thou in smoky cribs,
Upon uneasy pallets stretching thee,
And hush'd with buzzing night-flies to thy slumber;
Than in the perfumed chambers of the great,
Under the canopies of costly state,
And lull'd with sounds of sweetest melody?
O, thou dull god, why liest thou with the vile,
In loathsome beds; and leavest the kingly couch
A watch-case, or a common 'larum bell?
Wilt thou upon the high and giddy mast
Seal up the ship-boy's eyes, and rock his brains
In cradle of the rude imperious surge;
And in the visitation of the winds,
Who take the ruffian billows by the top,
Curling their monstrous heads, and hanging them
With deafening clamors in the slippery clouds,
That, with the hurly, death itself awakes?
Canst thou, O partial sleep! give thy repose
To the wet sea-boy, in an hour so rude;
And in the calmest and most stillest night,
With all appliances and means to boot,
Deny it to a king?"

Sir Philip Sidney is the author of the following sonnet:

Come, Sleep, O Sleep, the certain knot of peace,
The baiting-place of wit, the balm of woe,
The poor man's wealth, the prisoner's release,
The indifferent judge between the high and low!

With shield of proof shield me from out the press,
Of those fierce darts Despair at me doth throw;
Oh, make in me those civil wars to cease;
I will good tribute pay if thee do so.
Take thou of me smooth pillows, sweetest bed;
A chamber, deaf to noise and blind to light;
A rosy garland, and a weary head.
And if these things, as being thine by right,
Move not thy heavy grace, thou shalt in me
Livelier than elsewhere Stella's image see.

And the Scottish poet, William Drummond, of Hawthornden, thus apostrophizes:

Sleep, silence' child, sweet father of soft rest,
Prince whose approach peace to all mortals brings,
Indifferent host to shepherds and to kings;
Sole comforter of minds which are oppress'd;
Loe, by the charming rod, all breathing things
Lie slumbering, with forgetfulness possest,
And yet o'er me to spread thy drowsie wings
Thou spar'st (alas), who cannot be thy guest,
Since I am thine, O come, but with that face
To inward light which thou art wont to show,
With feigned solace ease a true felt woe;
Or if, deafe god, thou do deny that grace,
Come as thou wilt, and what thou wilt bequeath,
I long to kiss the image of my death.

Southey, in *The Curse of Kehama*, (Canto XV,) wrote the well-known lines:

"Thou hast been called, Oh Sleep, the friend of woe,
But 't is the happy, who have called thee so."

Scott copies Shakespeare, when he speaks of "the kind nurse of men;" and Keats, in the subjoined lines, asks Morpheus to lull his conscience:

O, soft embalmer of the soft midnight!
Shutting, with careful fingers and benign,
Our gloom-pleased eyes, embower'd from the light,
Enshaded in forgetfulness divine;
O, soothest Sleep, if so it please thee, close,
In midst of this thine hymn, my willing eyes,
Or wait the amen, ere thy poppy throws
Around my bed its lulling charities;
Then save me, or the passed day will shine
Upon my pillow, breeding many woes;
Save me from curious conscience, that still lords
Its strength for darkness, burrowing like a mole;
Turn the key deftly in the oiled wards,
And seal the hushed casket of my soul.

Hamlet says: "To die: to sleep. No more;" and the association of sleep and death is found in numerous well-known quotations.

Sir Thomas Browne, the author of the celebrated *Religio Medici*, has the following lines in a hymn on this subject:

"Sleep is a death: O make me try,
By sleeping, what it is to die;
And as at last I lay my head
Upon my grave, as now my bed,
Where'er I rest, great God let me
Awake again, at last with thee."

In Beaumont and Fletcher's tragedy of *Valentinian* there is a beautiful passage beginning,

> "Care-charming Sleep, thou easer of all woes,
> Brother to Death."

And the same idea had already occurred to Samuel Daniel, when he wrote,

> "Care-charmer Sleep, son of the sable night,
> Brother the death, in darkness born."

Pope, in his translation of Homer, has thus rendered the original:

> "Sleep and Death, two twins (*sic*) of winged race,"

While Dryden, in his translation of the Æneid, thus renders Virgil:

> "Death's half-brother, Sleep."

Shelley opens *Queen Mab* with the same relative thought, as follows:

> "How wonderful is Death, Death and his brother Sleep."

This "older brother" of sleep shall be the subject of another paper.

CAXTON.

BILLY BONGS. The greater part of the water courses in Australia can scarcely be said to exist, except during the rainy season. In summer their beds are only indicated by pools of stagnant water at intervals. These pools are called by the colonists "billy bongs." The words may be found in Gerstæaker's "Journey Around the World." It brings to mind the inhospitable plains of Australia, deformed in landscape, harsh in climate, cheerless alike to cultivate and behold.

J. Q. A.

"GOOD LORD DELIVER ME." The following quaint lines occur in Poor Richard's Almanac for 1734. Franklin, then twenty-eight years of age, was probably the author:

> "From a cross neighbor, and a sullen wife,
> A pointless needle and a broken knife;
> From suretyship, and from an empty purse,
> A smoky chimney and a jolting horse;
> From a dull razor, and an aching head,
> From a bad conscience, and a buggy bed:
> A blow upon the elbow and the knee,
> From each of these, Good Lord, deliver me!" J. Q. A.

S. P. Q. R. "New blood must be pumped into the veins and arteries of the S. P. Q. R."—George Augustus Sala in *Belgravia* for April, 1871.

These Roman letters are the initials of *Senatus Populus-Que Romanus.*

PRESTER JOHN.

Wonderful Memories.

POWER OF MEMORY. The wonderful powers of memory are exemplified in the following catalogue compiled for NOTES AND QUERIES:

Bacon, Francis, held memory to be the grand source of meditation and thought.

Bossuet, Jacques Bénigne, besides knowing the Bible by heart, could repeat, verbatim, all Homer, and Horace, and also many other works.

Bottigella knew by heart whole books, verbatim.

Buffon, Georges Louis Leclerc, was of the opinion the human mind could create nothing, but merely reproduce from experience and reflection; that knowledge only, which the memory retained, was the germ of all mental products. He could repeat all his own works by heart.

Byron, George Gordon, knew by heart nearly all the verses he had ever read, together with the criticisms upon them. A short time before his death, he feared that his memory was going; and, by way of proof, he proceeded to repeat a number of Latin verses, with the English translations of them, which he had not once called to memory since leaving college: and he succeeded in repeating the whole, with the exception of one word, the last of one of the hexameters.

Chateaubriand, François Auguste, averred that the great writers only put their own history in their works; that the greatest productions of genius are composed but of memories.

Cranwell, Thomas, in three months, committed to memory, when in Italy, an entire translation of the Bible, as made by Erasmus.

Cuvier, Georges Chrétien Léopold Frédéric Dagobert, had an extraordinary memory. He retained the names of all plants, animals, fishes, birds, and reptiles; classified under all the systems of natural sciences of all ages; but he also remembered in all their details, the explanations that had been written about them in books, in all time. His memory was a vast mirror of human knowledge, embracing at once the grandest, the minutest, and the sublimest store of information connected with all subjects in natural science.

Cyneas, the ambassabor from King Pyrrhus to the Roman people, having been introduced to each member of the Senate on the day of his arrival, the next morning when he met them in the Senatorial palace

when explaining the object of his mission, saluted every Senator by his proper name and surname, without committing a single error, to the great amazement of the Senate and people.

Cyrus the Great, king of Persia, knew the name of every soldier in his large army.

D'Agnessau, the Chancellor, could repeat correctly what he had only once read.

George the Third, who was not considered an intellectual man, had a wonderful recollection. He is said never to have forgotten a fact he once read, or a voice he once heard.

Hortensius, after attending a public sale, could give an account at its close, of every article disposed of, the prices obtained and the name of the buyer.

Johnson, Samuel, had an extraordinary memory, and retained with astonishing accuracy everything he had once read, no matter with what rapidity.

Lamartine, Alphonse Marie Louis, in one of his beautiful verses has said: "Man is a fallen god, who carries about with him memories of heaven."

Lamotte, a young Frenchman, who had been asked to hear Voltaire read one of his new plays, observed, when asked what he thought of it, that it was to be regretted that the whole was not original. Voltaire, chagrined and angry, asked him what part was borrowed? Lamotte named the second scene of the fourih act, and recited the whole of it. Voltaire sat astonished at this remarkable feat, and had only to say at last, that he had read that scene, as well as the rest of the drama. At last Lamotte relieved him by saying: "When you read me the manuscript that scene pleased me so much that I resolved to retain it in my memory, and have done so as you may percieve." Of course, Voltaire was pleased with the compliment thus bestowed, but strangely paid. Lamotte was one who had culttvated the faculty of memory.

Leibnitz, Gottfried Wilhelm, knew all the old Greek and Latin poets by heart, and could recite the whole of Virgil, word for word, when an old man; the king of England called him a walking dictionary.

Michael Angelo had an extraordinary memory for the forms of objects; so much so, that when he had once seen a thing, he could at any

time recall it to memory so as to draw it correctly. In the multitude of figures produced in his works no two are alike.

Mirandola, Giovanni Pico della, used to commit the contents of a book to memory after reading it three times, and could then not only repeat the words forward, but backward.

Mozart, Wolfgang, had a prodigious memory of musical sounds. He noted down, after leaving the Sistine Chapel in Rome, the entire piece of the famous *Miserere* of Allegri, which had been forbidden to be copied or taken down while present by any one. On a subsequent day he heard it a second time and listened with strict attention to the music, assuring himself of the fidelity of his memory. The following day he sang *Miserere* at a concert, accompanying himself on the harpsichord.

Pascal, Blaise, knew the whole Bible by heart, and could at any moment cite chapter and verse of any part of it; his memory was so sure that he often said that he had never forgotten anything he wished to remember.

Porson, Nicolo, could repeat all of Milton's epics backward as easy as forward.

Poule, the Abbé, carried all his sermons, the composition of forty years, in his head.

Seneca could repeat two thousand proper names in the order in which they had been told him, without a mistake; but not only that, but he could recite two hundred verses read to him for the first time by as many different persons.

Rousseau, Jean Jacques, although altogether without memory of words, so void of it he would forget the terms of a sentence which he had elaborated in his mind, while committing it to the paper. Rousseau has said: "My mind exists only in my recollections."

Themistocles had a memory so extraordinary, that he never forgot what he had once seen or heard.

Thompson, Corner, a gentleman residing in London during the last century, could draw in a short space of time, a correct plan of the parish of St. James, Westminster, including the streets, squares, lanes, alleys, markets, etc., entirely from memory.

Turner, Joseph Mallord William, the great painter, had a remarkable memory for the details of *places*. In sketching he would only take a rough outline on the spot, and, months after, paint a picture from the sketch, filling up the minutest details with the most marvellous fidelity.

QUESTIONS AND ANSWERS.

"Defer not till to-morrow to be wise."—*Congreve.*

HOBBY-DE-HOY. (p. 223.) A Hobby-de-hoy is a lad between the ages of 14 and 21. Thomas Tusser, (1515?-1580?,) was the author of the didactic poem, published in 1557, the first edition being entitled, "A Hundreth Good Pointes of Husbandrie." It was afterwards enlarged and published in 1573 under the title of "Five Hundreth Points of Good Husbandrie, united to as many of Good Husewiferie." In this work he has the following:

1-7. The first seven years bring up a child;
7-14. The next to learning, for waxing to wild;
14-21. The next te keep under Sir Hobby-de-Hoy;
21-28. The next, a man, and no longer a boy.—(L, 1557.)

There is further on in this poem Thomas Tusser's twelve lines on *Thriftiness* containing ninety-four words alliterative and tautological.

"The thrifty that teacheth the thriving to thrive,
Teach timely to traverse the thing that thou 'trive,
Transferring thy toiling, to timeliness taught,
This teacheth the temp'ranee, to temper thy thought.
Take Trusty (to trust to) that thinkest to thee,
That trustily thriftiness trowleth to thee.
Then temper thy travel, to tarry the tide;
This teacheth thee thriftiness, twenty times tried,
Take thankful thy talent, thank thankfully those
That thriftly teacheth thy time to transpose.
Troth twice that thou teacheth, teach twenty times ten,
This trade that thou takest, take thrift to thee then."—(XLIX, 1557.)

BILLY GRAY. (p. 352.) William Gray, or as he was familiarly known, "Old Billy Gray," was born in Lynn, Mass., in 1750. At the age of fifteen he went to Salem as clerk to a Mr. Gardner. As soon as he was of age he owned part of a vessel with Mr. Derby, his share being the result of his savings while clerk. In daily intercourse Mr. Gray was marked for affiability. On his removal to Boston he bought for his residence the mansion of the deceased Gov. Sullivan. When he left Salem his property was valued at $3,000,000, on a careful estimate made by the late William Swett and Joshua Bates. He was at one time the largest ship owner in the world. William Gray died in 1823. (*See Aristocracy of Boston, by Thomas L. V. Wilson, 1848, p. 18.*)

L. M. G.

CLEOPATRA'S NEEDLES. (p. 352.) Historians attribute the origin of the two obelisks, improperly named "Cleopatra's Needles," to Thothmes III, B. C., 1461-1414, and their completion to his successors. They were erected at On (Heliopolis). One of them was removed to Alexandria by Augustus about B. C., 23. It was acquired by Great Britain in 1801, but was not removed. It was again offered to the British Government in 1877, and was accepted and set up in London in 1878. The companion obelisk was offered to the United States in 1877. The offer was confirmed in 1879, and in 1880-1881 the obelisk was brought to New York and set up in Central Park. H. K. A.

4—11—44. (p. 336.) These numbers form what used to be, with superstitious darkies, a favorite combination in "policy gambling." The have now become a sort of by-word. H. K. A.

THE "SONG OF THE ARVAL BROTHERS" (p. 352) is a dance chant of this priesthood in honor of Mars. It is one of the oldest monuments of Latin literature with which we are acquainted and reveals a very primitive form of the language. H. K. A.

LITHUANIAN LANGUAGE. (p. 329.) Max Müller, as quoted in the article on "Grimm's Law," mentions the Lithuanian language. Can some one give us a specimen of its construction?

'OMERUS.

We will quote for "'OMERUS" the "Pater Noster" in the Lithuanian language, as given by Francis Fauvel-Gouraud of the Royal University of France, in his "Practical Cosmophonography, explanatory of the Calligraphic, Steno-Phonographic, and Tpyo-Phonographic Adaptations of the Systems; with the Lord's Prayer in One Hundred Languages." No. 88 is as follows:

Lithuanian.—Tewe musu kursey esi danguy; szweskis wardas tawo; ateyk karaliste tawo; buk wala tawokayp and dangaus teyp ir andziam es; donos musu wisu dienu dok mumus szedien; ir atlayisk mums kaltes kayp ir mes atlaydziam sawiemus kaltiemus; ir newesk musu ing pagundynima; bet giaf bekmus nog pikto. Amen.

No 92. *Scottish.*—Our fader, vhilk ar in hevin; hallovit be thy name; thy kingom cum; thy vil be doin in erth, as it is in hevin; gif us yijs day our daily bred; and forgif us our synnis aganis us, et led us not in tentation; bot delyer us from evil. Amen.

QUANTITY—QUOTITY. (p. 26, 131.) Dr. Isaac Barrow's new term, *quotity*, has not been received by logicians since his time, for the reason, we suppose, that they already have too many, especially anomolous ones, now. Duns Scotus, the adversasy of Thomas Aquinas in theology, placed the principle of Individuation in "a certain determining positive entity," which his school called *Hœcceity* or *thisness*. Thus an individual man is Peter, because his *humanity* is combined with *Petreity*. The force of abstract terms is a curious question and some remarkable experiments in their use have been made by the Latin Aristotelians befor this time. In the way we speak of *quantity* and *quality* of a thing, they spoke of its *quiddity*. MARK SWORDS.

BUBBLE IN SPIRIT LEVEL. (p. 270.) We have as yet been unable to find it to be a fact that "the bubble of a spirit level used by mechanics does not stand perfectly still, but always shows a wavering." This is to my observation a fallacy. The spirit there used is as much at perfect rest as any similar liquid in any jar or bottle, as far as my observation goes. EYE-GLASS.

RUNNING UP STAIRS. (p. 184.) We know of no particular reason for running up stairs unless it be to save time and has become a general habit. Where there are two or more flights to ascend we rarely see a person run after ascending the first flight. The fatigue in going up a single flight seems to be about the same whether we run or walk. In ascending two or more flights, the fatigue would, we think, be less to walk all the way than to run. U. P. WARDE.

"I EXPECT TO PASS THROUGH THIS WORLD BUT ONCE," ETC., (p. 74.) is credited to Mrs. Hegeman. L. M. G.

TECUMSEH. (p. 95.) The writer has examined several standard works of American History and they all credit R. M. Johnson with killing Tecumseh. We have seen no work that questions the fact.

RANDE.

SIX PIG'S FEET. (p.179.) The writer sees nothing particularly peculiar about this query. The young lady asserts that she ate six. The apostrophe being before the *s*,(pig's) shows they must have been a portion of the feet of at least two pigs, or they may have been two feet each from three pigs, or one foot each from six pigs. Had the apostrophe beer put after the *s*, (pigs') it would have shown that she ate any number from six to twenty-four. CALLO.

SORTES AND SORITES. I desire a clear definition of these two words. I cannot find the first in Webester. ? ?

The first word above is the first word of the *sortes sanctorum*, or method of determining sacred things, among the ancient religious people. The Acts of the Apostles (1, 26,) says: "The *lot* fell on Matthias." M. Placette says that the ancient *sortilege* or *chance* was instituted by God himself, and in the Hebrew Bible we find several standing laws and express commands which prescribe its use on certain occasions. In the first centuries of our era and in the middle ages it was practised after the manner of bibliomancy, by opening some of the sacred books at random, and on whatever verse or sentence the eye at first rested, it was considered a sure prognostic of what was to happen.

The *Sortes Homeræ*, *sortes Virgilianæ*, *sortes Prænestinæ*, and the like used by the superstitious of different ages, were resorted to with the same view, and in the same manner as the early Christians. St. Augustin seems to approve of this method of determining future things, and says that he has practised it himself, grounding his reasons for doing so on the principle that God presides over *chance*. The word coincides with the Greek *tuche*, and the Latin *fortuna* of the ancients.

The second word *sorites* is Greek and is defined to be a heaped-up or cumulative syllogism. The following will illustrate its logical application:

All men who believe shall be saved.
All who are saved must be free from sin.'
All who are free from sin are innocent in the sight of God.
All who are innocent in the sight of God are meet for heaven.
All who are meet for heaven will be admitted into heaven.
Therefore all who believe will be admitted into heaven.

The famous *Sorites of Themistocles* was that his infant son commanded the whole world, which was proved as follows:

My infant son rules his mother.
His mother rules me.
I rule the Athenians.
The Athenians rule the Greeks.
The Greeks rule Europe.
And Europe rules the world.

WHAT WAS THE NAME OF THE QUEEN OF SHEBA? I do not find her name given in the Bible. READER.

We can only answer that she is called *Balkis* in The Koran. Some writers speak of her as *Maqueda*, but we do not know on what authority.

NUMBER OF VESSELS IN THE PERSIAN FLEET. As you have given an article on "the Grecian forces at Troy," (p. 278,) will you publish the catalogue of "the Persian fleet?" 'OMERUS.

The Persian fleet, like the Grecian forces, as to number of men and vessels are in question, on account of the statements of different authors. Herodotus in Book VII, (Polymnia,) gives these figures:

Æolians, . .	60	Hellespontians, -	100
Carians, . .	70	Ionians, . .	100
Cicilians, . .	100	Islanders, . .	17
Cyprians, . .	150	Lysians, . .	50
Dorians, . .	30	Pamphylians, .	30
Egyptians, . .	200	Phœnicians, .	300
Total number vessels, ...			1,207

Herodotus summed the fleet at 1,207 vessels, or 124 more than the Grecian forces at Troy, according to Pope's translation of the Iliad. The words of Herodotus are "hepta kai diekosiai kai chiliai," (VII,184,) literally, seven and two hundred and one thousand. It is to be observed here how the disposition to run into the decimal notation may be found in their enumeration, and all given in round numbers, with the exception of the Islanders given at 17. Diodorus *rounds* the Islanders at 50, and adds that there were 350 Greek vessels, but enumerates only 310. Diodorus makes the whole fleet to have been 1,200 ships. Thucydides made the Grecian forces to have been 1,200 ships.

THE MATHEMATICAL TRIUMVIRATE. (p. 97.) We are informed that Joseph Louis Comte *Lagrange* (1736-1813), Pierre Simon Marquis *Laplace* (1749-1827), and Adrien Marie *Legendre* (1752-1833), three eminent French geometers, were called the "Mathematical Triumvirate." They were also each cotemporary, and enjoyed a goodly number of years, their ages being 77, 78, and 81 respectively. There were three other eminent French mathematicians of similar alliterative names as follows: Sylvestre François *Lacroix*, (1765-1843), Joseph Jérôme Le Français *Lalande* (1732-1807), and Urbain Jean Joseph *Leverrier* (1811-1877). Their ages were 78, 75, and 66 respectively, though not cotemporaries. Who gave the former trio the above title? Have they done more for the progress of mathematical science than the latter? OBSERVER.

ELIOT'S INDIAN BIBLE. (p. 8.) Mention has been made of Eliot's Indian Bible in your magazine, and of its value on account of its rarity, (p. 84,) but up to Volume II, we have seen no specimen of its language or dialect; and in fact only now and then a word or two is quoted in our journals as a matter of curiosity. Can you give your readers some quotations so they can see the words in their proper order and connection that they may compare their construction, terminations, etc.

OANNES.

This correspondent makes a very pertinent observation, and we comply with his request by giving "The Lord' Prayer," as it is produced in Park's "Pantology," page 67, where it is given in the *Massachusetts* language, taken from the translation of the Bible by Eliot, the devoted and early missionary of the Massachusetts tribe of Indians, near Boston, which is the most interesting we can offer:

Nooshun kesukqut quttianatamunach koowesuonk. Peyaumooutch kukketassootamoonk kuttenantamoonk nen nach ohkeit neane kesukqut. Nummeetsuongash asekesukokish assamainnean yeuyeu kesukok. Kah ahquoantamaiinnean nummatcheseongash, neane matchenehukqueagig nutahquontamounnonog. Ahque sagkompagunaiinnean en qutchhuaouganit. Webe pohquohwussinnean wutch matchitut. Newutchekutahtaunn ketassootamoonk, kah menuhkesuonk, kah sohsumoonk micheme. Amen.

The translation of the above, commences as follows: *Nooshun*, our father, (from *noo*, our); *kesukqut*, in heaven; *qutiianatamunach*, be hallowed; *koowesuonk*, thy name, (rom *koo*, thy). *Peyaumooutch*, may it come; *kukketassootamoonk*, the kingdom; *kuttenantamoonk*, thy will; *nen nach ohkeit*, on the earth; *neane*, us; *kesukqut*, heaven. Thus much must suffice, to give some idea of the structure of the language, formerly spoken in this goodly land of ours.

BACHELOR-WRANGLER. What is the origin of *Bachelor* of Arts?

SARAH ABRAMS.

Talbot derives this word from the Spanish *bachillir* (a babbler), so called from the disputations held in the school before the first degree is conferred, whence also a good disputer in Cambridge is called a *wrangler*. The word used to be spelt *bachiller;* thus in the "Proceedings of the Privy Council," Vol. I, page 72, we read: "The king ordered that the bachillers should have reasonable pay for their trouble."

It is rather remarkable that the French *bachelette* should mean a *damsel*, and the Norman *damoiselle* should mean a young gentlemen.

QUESTIONS.

"Who can travel from Dan to Beersheba, and cry, 'T is all barren ?"—*Sterne.*

Who is credited with saying : "Man has converted Europe into a bookbinder's shop, but God has made America the keeper of his museum, in which he has deposited His most interesting curiosities with an unlimited permission to do with them as she pleases? S. E. ARCHER.

What tribe or tribes of Indians were called the "Romans of America? FOE.

E. S. Howell, in *The School Visitor*, says that while the sun is setting on the western coast of Alaska, it is rising on the eastern part of the State of Maine. Is he correct? If so, will some one explain how such is the case? DOUBT.

Why was Nathan Hale called the "Martyr Spy of the American Revolution?" RANDE.

Where may a copy of Rev. Mr. Rodman's poem of the *Battle of Bennington* be found? SIGMA.

Who is the author of the poem, *Mahone's Brigade?* SIGMA.

What is the nature of the so-called "glass-eye," in some horses? B.

Is it true that zigzag flashes of lightning and crystals are the only angular bodies in nature, and that all other products are curves or curvilinear? B.

Why are plank floors detrimental to horses, in stables? B.

How many people will St. Peter's Cathedral in Rome accommodate? B.

We would request contributors to be as definite as possible in their questions, so that a full reply can be made. Also, in answering question give the full facts so that *information* can be had. Several replies have been received by merely saying "no" and "yes" to certain questions. Others give a single reference to some history, cyclopædia, or transaction. Many of such works are not in posesssion of many readers, while some, more especially transactions of societies are not in many of the libraries for reference.

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JUN 23 1884

MISCELLANEOUS

NOTES AND QUERIES

WITH ANSWERS,

IN ALL DEPARTMENTS OF LITERATURE.

Emerson said that Goethe said that Plato said--"CULTURE."

JULY AND AUGUST, 1884.

VOLUME II. - - - WHOLE NOS. 25 & 26.

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THE BOOK OF ENOCH, TRANSLATED from the Ethiopic. With Introduction and Notes. By Rev. George H. Schodde, Ph. D., Professor in Capital University, Columbus, O. This new translation has been published by W. F. Draper, Andover, Mass., in 12mo., cloth, pp. 278. Price, $1.25. Prof. Schodde supposes the whole book to be Jewish, which opinion seems to be that of many other scholars.

THE NAME COUNTED. JESUS, *IESOUS*, 888. "*As written in book.* 1881 of this Covenant." II Kings xxxiii, 21. By the Rev. J. A. Upham, Neenah, Wis. Cloth, 12mo., pp. 188. Price, $1.00. The same, paper, 75c.

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JUN 28 1884

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"*Truth must be sought for at the bottom of the well.*"—PLATO.

VOL. II. JULY, 1884. No. 25.

Engravings and Inscriptions. I.

A Sphere and Cylinder were engraven on the tomb of Archimedes to perpetuate to succeeding ages the discovery of their geometrical proportion by this ancient Syracusean mathematician as being to each other as 2 to 3. Archimedes flourished about 363-289 B. C., and was killed while drawing and contemplating his geometrical diagrams, by a soldier under Marcellus, in the 75th year of his age. When Cicero was questor for Sicily, he found the tomb overgrown with bushes and brambles, and had the place cleared, and the tombstone revealed the two round bodies cut upon it, with an inscription, but the the latter quite worn off.

A Logarithmic Spiral Curve, with the words *Eadem mutata resurgo*, in allusion to the hopes of a resurrection, which are in some measure represented by the properties of that curve, were selected by James Bernoulli (1654-1705) to be engraven on his monument, which properties he had the honor to discover. This was done in imitation of Archimedes.

The Binomial Theorem—$(a+b)^2 = a^2 + 2ab + b^2$,—was deemed ufficient importance as to be engraven upon the monument of Sir c Newton (1642-1727) its inventor, in Westminster Abbey. The rem in principle has proved a powerful factor in the mathematical ysis of innumerable problems. It is the foundation of the new art

of Dual Arithmetic developed by Oliver Byrne in his several treatises.

Post CXX annos patebo: "After 120 years divulge," was engraven on the door of the edifice of Christian Rosencreutz, (1378-1484,) by his request. According to John Valentin Andræ, Rosencreutz founded the secret society that bears his name, and before his decease communicated certain principles and secrets to a few worthy disciples with instructions to keep them a profound secret, except only to a few in later years so that at the end of 120 years they could be made known to the true searchers for wisdom. This was done and (1484+120) 1604 fixed as the date of the Rosicrucians.

The value of π to 36 decimals (*3.14159,26535,89793,23846,26463,-83276,50288+*, or *9—*,) was carried out to this extent with remarkable patience by Ludolph Van Cœulen of Leyden, and at that time it was considered a great mathematical feat. He was so proud of his labor that he requested it to be engraven on his tombstone which was accordingly done. This Dutch mathematician flourished in the latter part of of the sixteenth century.

The Proportion, (: : :: :), we are informed, was engraven on the monument of Charles Fourier, (1772-1837,) to represent to succeeding ages his discoveries as illustrated in his Formulæ of the analogies, harmonies, series, destinies, etc.

Analogues of Colors, Forms, Odors, and Sounds, have been engraven on the four sides of a monument by a New York gentleman now living and over eighty years of age. It is set up in Cypress Hill Cemetery, where his wife is entombed. He has arranged all these analogues himself, as he claims to have discovered and classified them, leaving the place for the date of his own death to be cut.

Æneas hæc de Danais victoribus arma: "These arms Æneas won from conquering Greeks," Virgil says (Bk. III, 288) was written by Æneas on the front door posts of the temple of Apollo on Mount Leucatè to notify all persons that the buckler of hollow brass set up there "which the mighty Abas wore," was won by him.

"*Let no one ignorant of geometry enter here*" is said to have been inscribed over the door of Plato's school in ancient Greece, showing that he regarded geometry to be the foundation of all learning.

DECISIVE BATTLES OF THE WORLD. Having never seen a complete list of the "Fifteen Decisive Battles of the World," and believing such might be of interest to the readers of your serial, the writer here furnishes the list, in their chronological order, as given by Prof. Cresay. It is claimed by Hallam that had the result of the battles been contrary they would have essentially varied the drama of the world in all its subsequent scenes.

1. The battle of Marathon, fought 490 B. C., in which the Greeks, under Themistocles, defeated the Persians under Darius, thereby turning back the tide of Asiatic invasion, which else would have swept over Europe.

2. The battle of Syracuse, 416 B. C., in which the Athenian power was broken, and the rest of Europe saved from Greek dominion.

3. The battle of Arbela, 331 B. C., in which Alexander, by a defeat of Darius, established his power in Asia, and by the introduction of European civilization, produced an effect which may yet be traced there.

4. The battle of Metaurus, 208 B. C., the Romans under Nero, defeating the Carthagenians under Hasdrubal, and by which the supremacy of the great republic was established.

5. The victory of Armenius, A. D. 8, over the Roman leader Verus, which secured Gaul from Roman domination.

6. The battle of Chalons, A. D. 491, in which Actius defeated Attila, the Hun, the self-styled "Scourge of God," and saved Europe from entire devastation.

7. The battle of Tours, A. D. 735, in which Charles Martel, by the defeat of the Saracens averted the Mohammedan yoke from Europe.

8. The battle of Hastings, A. D. 1366, in which William of Normandy was victorious over the Anglo-Saxon Harold, and the result of which was the formation of the Anglo-Norman nation, which is now dominant in the world.

9. The battle of Orleans, A. D. 1420, in which the English were defeated, and the independent existence of France secured.

10. The defeat of the Spanish Armada, A. D. 1588, which crushed the hopes of papacy in England.

11. The battle of Blenheim, A. D. 1704, in which Marlborough, by the defeat of Tallerd, broke the power and crushed the ambitious schemes of Louis XIV.

12. The defeat of Charles XII, by Peter the Great, of Pultowa, A. D. 1709, which secured the stability of the Muscovite Empire.

13. The battle of Saratoga, A. D. 1777, in which Gen. Gates defeated Burgoyne, and which decided the contest in favor of the American Revolutionists, by making France their ally, and other European powers friendly to them.

14. The battle of Valmy, A. D. 1792, in which the Continental allies, under the Duke of Brunswick, were defeated by the French under Dumouriez; without which the French Revolution would have been stayed.

15. The battle of Waterloo, A. D. 1815, in which the Duke of Wellington hopelessly defeated Napoleon, and saved Europe from his grasping ambition.

J. T. BRUCE.

DOCTOR, M. D., D. D., D. C. L., ETC. Inasmuch as my former articles (pp. 359, 380,) found a place in your pages, I desire to make a few more suggestions in the use of abbreviations. They are so carelessly used by writers of the present age that readers fail to understand their meaning. For example, *Dr. Brown*, *Dr. Hale*, *Dr. Smith*. What is the profession of each of these *three doctors*. The reader or auditor does not *know* by the prefixed abbreviation. They may be physicians, divines, or lawyers; or the profession may be neither of these. Why not write in all such cases James Brown, M. D.; William Hale, D. D.; John Smith, D. C. L.? If a prefixed title is needed, and we think it is, let the Philological Associations, both foreign and domestic, confer and adopt some new abreviations to meet the demands of the times so all may be uniform in their use. *Phy. Brown* looks queer certainly, I suppose because the eye is unaccustomed to it; *Med. Brown* has the same look. How does *Div. Hale*, and *Civ. Smith or Coun. Smith* look? Your correspondent "J. Q. A.," on page 351, has some admirable suggestions for some *address words*, a much needed want.

At a literary entertainment recently, I listened to the reading of an essay on the "Languages of the Past," by an enterprising teacher, and the entire essay was remarkable in its construction of words as to their terminology, and uniformity, tending to illustrate how language might be made to converge to a basis so we could express all nouns and adjectives with definite meaning, without learning an entire new nomenclature like such as is given by Stephen Pearl Andrews by his *Alwato*, or

that given by James Brown by his *English Syntithology*. This teacher wrote his essay with harmonious terminations, for examples: When speaking of literature, as "Icelandic literature," he said *Scotlandic*, instead of Scottish; *Englandic*, instead of English; *Switzerlandic*, instead of Swiss. He made his adjectives terminate uniformly, *scientific* books, *theologic* doctrines, *mathematic* problems, *grammatic* construction, etc. How far this is practicable I will not say, but it is novel, and could be carried out to considerable extent by some few simple rules to guide us, without an entire new terminology. I understood the essay was to be published, but have not seen it yet.

We frequently see in a considerable number of modern translated books, foot-notes saying that the English language fails for words to exactly express the original, and sometimes the untranslated words are *transferred* into our books, and the unaccomplished reader is in a dilemma, and must extricate himself. But I will not take up more space at present. I am pleased with your magazine, and since receiving the full complement of the numbers, have begun to thoroughly read them from commencement. MARK SWORDS.

ORIGIN OF THE WORD "CHARLATAN." The origin of this word is given by a German paper, that in the olden time, when the doctors sitting in their studies, weighed the ills of their fellow-men and searched the depths of nature for remedies, they were not in the habit of riding about; their homes were hospitals, and they did not leave their patients. At that time a genius of a doctor, who knew more about calculating for himself then he knew about medicine, made his appearance in Paris. His name was Latan. He procured a small one-horse wagon (char), upon which he packed his remedies for all possible aches and ails. With these he drove through the streets of Paris, crying his wares and looking for patients. He was the first driving doctor, and soon became renowned. Whenever he came along the populace greeted him with "Voila le char de Latan." This was soon abbreviated to "Charlatan," which at that time denoted "a driving doctor." D. MOGULL.

MORE WAYS OF SPELLING SHAKESPEARE'S NAME. (p. 305.) If your readers will look at Morgan's "Shakespearian-Myth," pp. 167-172, they will see that Mr. George Russell gives 55 forms, and Mr. George Wise no less than 1906 forms; while Mr. Morgan goes further yet and shows it is more than likely that Shakespeare never knew how to spell it, and never spelled it at all. JOHN W. BELL.

QUESTIONS AND ANSWERS.

"Defer not till to-morrow to be wise."—*Congreve.*

EUCLID'S ELEMENTS OF GEOMETRY. All editions of Euclid's Elements that I have seen, have but Eight Books given, namely, I to VI, and XI and XII. How many Books should there be and why are some omitted from our geometries? PUPIL.

Euclid flourished B. C. 280, and according to Proclus was the author of several works which he mentions as follows: Elements, Data, On the Division of Surfaces, Introduction to Harmony, Porisms, Phenomena, Optics, and Catoptrics. The Elements are the most valuable of all and have been repeatedly re-published since David Gregory collected and published all that were extant in a folio volume in 1703. Our edition, of the Elements, by Isaac Barrow contains the entire Fifteen Books. The title-page is as follows:

Euclide's Elements; the whole Fifteen Books compendiously demonstrated: with Archimedes's Theorems of the Sphere and Cylinder investigated by the Method of Indivisibles. Also, Euclide's Data, and a brief Treatise of Regular Solids. By Isaac Barrow: London, 1751.

The Elements consist of Fifteen Books, in 250 pages; the Books, VII to X, and XIII to XV, being devoted in general to magnitudes and proportion. The Data consist of XC Propositions, in 74 pages. The Brief Treatise (added by Flussas) of Regular Solids, occupies 11 pages. The Theorems of Archimedes, occupies 15 pages. Appendix: The Nature, Construction, and Application of Logarithms, occupies 31 pages. We presume these seven Books are omitted because of their unimportance as a dicipline to *Elements*.

"ETERNAL VIGILANCE IS THE PRICE OF LIBERTY." (pp. 284, 317, 349.) I think you must look elsewhere for this quotation than that to which it is attributed on page 349. Ira Berry, who started *The Age* in Augusta, Maine, fifty years ago, says the motto was: "You must pardon something to the spirit of liberty." It was then selected by Francis O. J. Smith, the editor, from a speech of Burke on the American question. S. B.

"WHAT IS THE THIRD ESTATE?" Who is the author of this work, and what its object? PEESTER JOHN.

A pamphlet by Emmanuel Joseph, comte Sieyès (1748-1836.) It advocated the popular side, creating great excitement, and did much to hasten the cricis of the French Revolution.

POLYHYMNIA-POLYMNIA. (p. 382.) I have been a constant reader of NOTES AND QUERIES from the commencement, and for the first time submit two queries. *a.* Why, in the article on the "Persian Fleet," in the June No., page 382, is the word *Polymnia* inserted in a parenthesis in the reference to Herodotus? *b.* Are the 800 anagrams on the name of Augustus DeMorgan, given in the "Budget of Paradoxes," mentioned by "R. F. N.," in the April No., page 345? What is the probable expense of the book?

CONSTANT READER.

a. Herodotus, who is called the "Father of History," divided his work into nine books, and gave to each division the names of the nine muses, as follows: Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polymnia, Urania, and Calliope. The VIIth Book in the reference cited is Polymnia as given in Rev. William Beloe's translation of Herodotus, Bangs Brothers' edition, New York, 1856. Some of the names vary slightly in spelling by different translators and lexicographers. Thus the seventh is spelled by Anthon, *Polymnia*; by Lempriere *Polyhymnia*. No definite number is given by Homer. Pausanias gives only three: Acede (*Song*), Melete (*Practice*), and Mneme (*Memory*). Aratus and Cicero give four: Acede (*Song*), Arche (*Beginning*), Melete (*Practice*), and Thelxinoë (*Mind-soother*). The more received opinion makes the number nine. Calliope presided over *eloquence* and *heoric poetry;* Clio, *history;* Erato, *lyric and amorous poetry;* Euterpe, *music;* Polymnia, *singing* and *rhetoric;* Terpsichore, *dancing;* Thalia, *pastoral and comic poetry;* Urania, *astronomy.*

b. Only 21 of the anagrams are given by Prof. DeMorgan on pages 82-83, and 2 more are joined on the title-page of the "Budget," which he leaves for the reader to find the sense. The two joined made the line,

"*Ut agendo surgamus arguendo gustamus.*"

The Professor says he has "only seen about 650, and some of them hit harder than an apple." Referring to Newton, he says: "The notion was *not new*, but Newton *went on.*" The whole book is curious, and full of information. It contians 510 pages, and sold for $7.50 a copy when published in 1872. London: Longmans, Green, & Co.

BERKELEY'S "FOUR FIRST ACTS." (pp. 101, 234.) I have always understood Bishop Berkeley to mean by the "Four first acts already past:" First, the rise and fall of the civilization of Egypt; Second, the rise and fall of the civilization of Greece; Third, the rise and fall of the civilization of Rome; Fourth, modern Europe; and by "The

fifth shall close the drama of the day," that he refers to the superior attainments in science, literature, and art that he expected from America. J. G. GHOLSON.

ENUMERATION OF NUMBERS. (p. 359.) I was much interested in the article, in the May No. of your periodical, on *New Words Wanted* by "MARK SWORDS," especially on the "reading of figures," as I have not had a definite understanding of the names of the "periods of three figures each," as we were early instructed. On examination of Prof. Edward Brooks's "Philosophy of Arithmetic," appendix, I find that "M. SWORDS" varies from Dr. W. D. Henkle's name-series as there given. Whose system is given on page 359 of your journal?

SARAH ABRAMS.

On examination of Prof. Brooks's above-mentioned work we observe he has made an error by the omission of the 17th period (hepto-decillions) of Dr. Henkle's word-series.

Several journals of the present time are adopting innovations on the placing of punctuation marks. For instance, several place the Interogation at the commencement of the question, " ? What will Mrs. Grundy say." " ? Where are the Lost Ten Tribes." The mark admonishes the reader how to voice the sentences. Some journals place the dollar character after the figures, when without cents; thus: 48$; forty-eight *dollars*; instead of dollars *forty-eight.*

ABILENE. LUKE III, 1. (p. 368.) Smith's "Bible Dictionary," Article "Abilene," says it was a tetrarchy of which the capital was Abila, a city situated on the eastern slope of Anti-Libanus, in a district fertilized by the river Barada. Its name probably arose from the green luxuriance of its situation. "Abel," perhaps denoting a "grassy meadow." The name thus derived is quite sufficient to account for the traditions of the death of Abel, which are associated with the spot, and which are localized by the tomb called Nebi Habêl, on a height above the ruins of the city. The city was 18 miles from Damascus, and was located in a remarkable gorge called Sûk Wady Barada, where the river breaks down through the mountain towards the plain of Damascus. GIMEL.

DISPROPORTIONABLENESS. (p. 343.) I have seen it stated that this word contains more letters than any other *dictionary* word in the English language. Is it so? I. B., M. D.

First Prayer in Congress. (p. 368.) There can be no doubt that the first prayer in Congress was offered by an Episcopal minister by the name of Duché, and who at the time was the assistant minister of old Christ's Church in Philadelphia. Of this fact we have an express account by Bishop White in his Memoirs, who was himself subsequently elected chaplain. One of my most valuable engravings is entitled,

"The First Prayer in Congress, Sept. 1774, in Carpenter's Hall, Philadelphia, from the original picture," etc.

With this engraving is a key containing the names of the members, in their various positions: Quakers with hats on, Congregationalists standing, Presbyterians standing with bowed heads, Episcopalians kneeling, with Roman Catholics, and the officiating Priest elevated, partly standing and partly kneeling, but in his surplice.

Not long ago I received from an old friend, a lithograph, "The First Prayer in Congress," containing the words of the prayer, the special selections from the Prayer Book, together with the extempore outburst and with the name of Duché as the officiating Priest. The friend who sent it to me, though himself the author of a work about the settlement of Western New York, is now peddling his lithograph for support in his old age. Where he obtained his history as to the particular words of the Prayer, I do not know. You will observe that the engraving has no mention of the *day of the month*, but I first learned the day from a letter of old John Adams to his wife, in which he describes the scene, and makes special mention of the wonderful adaptation of the Prayer read from the Prayer Book and the Psalms for the day, and about which he says: "*It seemed as if heaven had ordained that Psalm to be read that morning*"—the morning after he had heard of the "horrible Cannonade of Boston!"

"Plead Thou my cause, O Lord,
With them that strive with me,
And fight Thou against them,
That fight against me," etc.

Of course I know it must have been the seventh day of the month, as you will see by looking into the Book of Common Prayer. Your correspondent, "L. P. D.," must look up the history, and I hope will, as I am too old. J. A. B., Cleveland, Ohio.

The First Two Chaplains of Congress. *A Curious History.*—In September, 1774, when the Rev. Mr. Duché made the first prayer in

Congress, he was the most eloquent preacher in Philadelphia, and had manly espoused the American cause; but in his character he was very unstable and erratic; Calvinistic and Swedenborgian, though professing to be a Churchman in connection with the Church of England. Subsequently, after the Declaration of Independence, when the storm actually came, the good man wavered, wrote a strange, not to say insolent, letter to General Washington, and fled for refuge to England where he died in obscurity. The Rev. William White, in 1770, went to England for ordination, and for two years was in contact with the dignitaries of church and state. In 1772, he returned, and was employed as a missionary of the church in Philadelphia, and then as Rector of Christ's Church in place of Duché; all this before he had been thought of as Bishop. Now comes what I want to say, and which I will tell in his own words:

"I never beat the drum. Within a short time after the 4th of July, 1776, I took the oath of allegiance to the United States and have since remained faithful to it. My intentions were upright and most seriously weighed."

On going to the Court House to take the oath, a gentleman of his acquaintance interposed and reminded him of the danger to which he would expose himself. However, he said nothing and went on, and in a manner so solemn as to impress the witnesses. On his return he said calmly to his friend:

"You think I have exposed my neck to a great danger by the step I have taken. But I have not acted without full deliberation. I knew my danger, and that it is greater on account of my being a clergyman of the Church of England. But I trust in Providence. The cause is a just one, and will be protected."

No wonder that William White became the special friend of Washington; then, that in 1777, the very time when the British army was advancing on Philadelphia, he was elected chaplain, in fact the first duly elected chaplain of the American Congress; and then afterwards Bishop of Pennsylvania. J. A. B.

First Prayer in Congress. (p. 368.) In Thatcher's *Military Journal*, under date of December, 1777, is found a note containing the "First Prayer in Congress," made by the Rev. Jacob Duché, a gentleman of great eloquence. The prayer is here re-produced:

"O, Lord, our heavenly Father, high and mighty King of kings, and Lord of lords, who dost from thy throne behold all the dwellers

of the earth, and reignest with power Supreme and uncontrolled over all kingdoms, empires and governments; look down in mercy we beseech thee, on these American States, who have fled to thee from the rod of the oppressor, and thrown themselves on thy gracious protection, desiring to be henceforth dependent only on thee; to thee they have appealed for the righteousness of their cause; to thee do they now look up for that countenance and support which thou alone canst give; take them, therefore, heavenly Father, under thy nurturing care; give them wisdom in council, and valor in the field; defeat the malicious designs of our adversaries; convince them of the unrighteousness of their cause; and if they still persist in their sanguinary purposes, O, let the voice of thy own unerring justice, sounding in their hearts, constrain them to drop the weapons of war from their unnerved hands in the day of battle. Be thou present, O God of wisdom, and direct the councils of this honorable assembly to enble them to settle things on the best and surest foundation, that the seene of blood may be speedily closed, that order, harmony and peace may be effectually restored; that truth and justice, religion and truth may prevail and flourish amongst thy people. Preserve their minds and their bodies and the vigor of their minds; shower down on *them* and the *millions* they here represent, such temporal blessings as thou seest expedient for them in this world, and crown them with everlasting glory in the world to come All this we ask in the name and through the merits of Jesus Christ, thy Son, our Savior. Amen! D. MOGULL.

ARTEMISIA'S STRATEGEM. (p. 270.) Artemisia, queen of Halicarnassus, being pursued in a naval battle by an Athenian ship, escaped by attacking a *Persian* vessel,—thus leading her pursuers to think she was their friend. H.

A KNOT AND A MILE. (p. 177.) A knot is a nautical mile, 6,086.7 feet. The divisions of the log-line are also called knots. A ships sails as many miles per hour as the number of knots reeled off in half a minute. H.

"POURING OIL ON THE TROUBLD WATER." (pp. 152, 335.) This query has been answered by several correspondents, mostly by contributing articles similar to those published on page 335. We will here say that Mr. G. Foster Howell, one of the editorial staff of the *Nautical Gazette*, a marine journal published in New York City, is now engaged in collecting material on the subject and writing a book to be published the present year. He will be pleased to receive all matters relating to "Pouring oil on troubled waters," and any one's experience with the subject.

PHENOMENA OF SOME BROOKS IN DRY WEATHER. (p. 76.) The true answer to this phenomena is undoubtedly suggested by "H. H. W.," on page 127, but do all of your readers understand the nature and cause of "intermittent springs?" If not, an explanation of them will not be out of place. A very lucid explanation of them is given in Mitchell's "Physical Geography," edition of 1870, page 70. There is a reservoir in the rock from which the vent is in the form of a syphon. When the reservoir becomes filled with water to the highest point of the syphon, it begins to flow out and does not stop until the water in the reservoir sinks to the inner end of the syphon, and then the water stops flowing until the resorvoir is again filled to the highest point of the syphon. There is one of these springs near Elizabethtown, Illinois. J. G. GHOLSON.

ORIGIN OF BURNING WAX TAPERS IN TOMBS. What is the origin of burning tapers in tombs? Mention some of those personages who have had lights kept burning in their tombs. 'OMERUS.

Hargrave Jennings, in his work, "The Rosicrucians," page 11, says the *Spectator*, in No. 379, for Thursday, May 15, 1712, has the following account of what is chosen there to be designated "Rosicrucius's Sepulchre:"

"Rosicrucius, say his disciples, made use of this method to show the world that he had re-invented the ever-burning lamps of the ancients, though he was resolved that no one should reap any advantage from the discovery. X."

The signature "X" is understood to be that of Eustace Budgell, (1685-1737,) the friend of Addison. He says Rosicrucius *re-invented* it.

Christian Rosencreutz died in 1484.

Robert Fabian, who compiled his "Chronicles of England and France," toward the latter part of the reign of Henry VII, (1457-1508,) has the following remark referring to the royal and sumptuous obsequies of Queen Eleanor:

"She hathe II wexe tapers bronnynge vpon her tombe both daye and nyyht. Which so hathe contynned syne the daye of her burynge to this present daye."

Henry VII and Rosencreutz, it will be observed were contemporary.

Mr. Jennings says that it is reported in dissolution of monasteries in the time of Henry VIII (1481-1547,) there was a lamp found that had then burnt in a tomb from about 300 A. D, nearly 1,200 years. Considerable allowance must be made, however, to these visionary matters.

I. H. S. Please inform a constant reader what the letters "I. H. S." stand for, found on Catholic books, and also used by some secret societies. ANDREW JAMES.

There are two, or, really three meanings given to this triliteral abbreviation. Webster says, *I. H. S.* was originally written *IHS.*, and intended as the *abbreviation* of *'IESOUS*, the Greek form of the name *Jesus*. This fact was subsequently forgotten, and the Greek letter *H* (*eta*) having been mistaken for the Latin H (aitch), and the Latin S substituted for the Greek *S*, the three letters were supposed to be the initials of three separate words, and a signification was accordingly found out for each by making them stand for *Iesus Hominum Salvator:* "Jesus the Savoir of Men." This is the catholic signification.

The third meaning, that designed by some secret societies, is that the three letters are the initials of the Latin phrase, *In hoc signo*, meaning "By this sign." This has become the motto of several Orders of Knighthood both in this and foreign countries; some of them affixing the Latin word *vinces* to the phrase to complete the sense, "By this sign we conquer." Some claim that the Latin phrase, *In hoc signo*, surrounded the cross seen by Constantine in the heavens October 28, A. D. 312; but we are informed by the historian Albert Mackey that that inscription was in Greek, the letters in English being "EN TO NIKA."

IHS, or Ies was one of the names applied to Dionysos or Bacchus.

TOUR OF A CHESS KNIGHT. I desire to ask information on the Knight's Tour over the Chess-Board. What book to procure for the most information on the subject. CHECQUERED.

The problem is to pass over the entire board touching each spot but once. Draw the 64 squares on paper. When passing from square to square, lay in the spots passed counters numbered from 1 to 64. When one problem is solved, commence at 1 and with ruler draw with a pencil right lines in seratim order, removing the counter, making neat angles. Then behold the symmetry. If you fail in understanding this we will give a problem and solution in a subsequent number.

The best work on the Knight's Tour that we have seen is—

Tour of a Chess Knight, S. S. Haldeman: E. H. Butler & Co., Phila, 1864; 24mo, 114 diagrams. Dedication: "To Prof. Gœrge Allen author of the Life of Philidor these pages are dedicate by his friend the author." Pages, 90. *Prodromus*: Bibliography of the Chess Knight's Tour, by Haldeman. Pages 42, with 34 diagrams.

Titles, comments and diagrams of works of author from 1500 to 1864.

LONG WORDS. (p. 343.) Several communications have appeared on this subject, the last being on page 348, but none of the contributors have worked that most prolific mine of polysyllabic words — *chemical nomenclature*. If any reader of NOTES AND QUERIES will turn to WATT's Dictionary of Chemistry he will find many words which leave those already published in your columns quite in the shade. For the benefit of those not having access to Watt's Dictionary, I copy a few words:

1. Dihydroxyphenylxylyldiazinsulphonic acid. *Volume* VIII, *Part* 2, *page* 1859.
2. Dibromodihydroxyphenylnaphthyldiazinsulphonic acid. *Volume* VIII, *Part* 2, *page* 1860.
3. Metazocarboxylbenzene—metadimethamidocarboxylbenzene. *Volume* VIII, *Part* 1, *page* 215.

No. 1 has 35 letters; No. 2 has 45 letters, and No. 3 which is confessedly a *compound* word (the others are not) has 51 letters.

Probably the palm should be given to Dr. Albert Maasen who has recently discovered a body to which he gives the extraordinary name—

4. Pentamethyldiamidothiodiphenylamindiiodomethylate.

This is a simple word having 49 letters and 22 syllables. The necessity of such a system of nomenclature is a question which need not be here discussed. H. C. BOLTON.

ADDENDUM TO "THE ALPHABET." (p. 362.) I have long been acquainted with another sentence containing all the letters of the alphabet, and though longer than those given on page 362, has its strong point in the moral involved. I do not know the authorship:

"Solving puzzling questions without credit obtained therefor may justly excite dislike." H. C. BOLTON.

BOOK OF ENOCH. (p. 363.) In a late number of your interesting periodical, "E. M. J." remarks that he has never heard of only Richard Laurence's translation of the Book of Enoch, which has long been out of print and cannot easily be obtained. A new translation has been made by Rev G. H. Schodde, and is published by W. F. Draper of Andover, Mass. "E. M. J." and your readers may desire to see this new translation. J. W. HALEY, Lowell, Mass.

"DIVERSIONS OF PURLEY." Why did John Horne Tooke call his philological work, *Diversions of Purley?* W. H. Y.

William A. Wheeler says it was so called in compliment to the residence of his friend William Tooke, of Purley.

QUESTIONS.

"Who can travel from Dan to Beersheba, and cry, 'T is all barren ?"—*Sterne.*

In this part of the country, (southern Illinois,) set any kind of a vessel, however deep, in the yard, just before a rain in the summer time, and after the rain is over look in the vessel, and you are likely to find one or more earth-worms that have fallen with the rain. I have also seen little fishes alive and flouncing on the ground that had undoubtedly fallen with the rain; I have heard many others speak of like observations. It is well known that any artificial pond that may be constructed will soon be stocked with small fishes. Where do these fishes and worms come from? J. G. GHOLSON.

Where can I find a copy of Father Ryan's poem on the yellow fever scourge, containing the line, "O, my God, woe are we?" Has a volume of his poems ever been published? J. G. GHOLSON.

Why is *Theta* called "the unlucky letter of the Greek alphabet?" AMOS.

What is Chambers' "third category" in the classification of books? AMOS.

"Despot of Java, 'chief devil Moloch' of the Javanese, marshal, governor-general of the Dutch empire in the East, who burst through the wilderness of Java with his great military road, the intrepid warrior, the stern disciplinarian, the fearless commander." Who is referred to by this quotation? AMOS.

Why is Holland said to be "the cradle of Erasmus, the country of Grotius, the retreat of Scaliger, the asylum of Descartes, the refuge of Bayle, and the school of Peter the Great?" AMOS.

Will some of your readers give a brief description of what are known as *can*, *spar*, *nun*, *bell*, and *automatic whistling buoys*, used as aids to navigation? AMOS.

What constituted an English gentleman's education in the fourteenth century? J. Q. A., Natick, R. I.

Can more than 100 % of anything be lost, whether it be an article, or the price of an article? J. Q. A.

Was the first English Bible *printed?* J. Q. A.

Who projected and constructed the *corn-stalk bridge* across the Fernando river at the battle of Monterey, in September, 1846? CALLO.

Can any reader tell me who is the author of the poem of which the following lines are a fragment? I believe it first appeared in *Harpers' Monthly*, or the *Century* magazine, about five years ago. It may have been some other periodical, however. I cannot recollect the beginning or end of it:

"Silently the lengthening shadows,
Tell the hour of eve is nigh,
Joyously the sun-browned shepherd,
And the milk-maid pass me by.

Can the pencil of the painter,
Or the sculptor's chisel find
Better subjects, since true beauty
Still is here though unconfined?

O, though culture may embellish,
Innocence can charm us still,
Let it but be linked with gladness—"

CUNAEUS.

How many species of birds can be trained to talk like the parrot and the raven? A friend mentions the case of a talking canary. Is this confirmed in the experience of others? Is the "slitting of the tongue" really of advantage for the purpose of aiding birds in articulation of syllables? H. C. B.

Who is meant by "Sixteen-string Jack," and why is the name thus applied to him? LEON HOXIE.

William Shakespeare is the only renowned personage that I know of who deceased on his own birth-day anniversary, April 23, 1616—having been born April 23, 1564. Are there others that have thus deceased? ENOCH CHONE.

We are told George Washington deceased the *last* hour of the day, the *last* day of a week, of the *last* month of the year, of the *last* year of the *last* century. Was he the *first* person and the *last* of such a record? ENOCH CHONE.

How are we to understand authors who use the words *middle ages*, and *mediæval history*, in a chronological sense? What years or period of years do they represent? READER.

Why is the House of the Stuarts so often spoken of as ill-fated? READER.

Whence comes the expressions: "*A bone* of contention;" "A *bone* to pick with you;" "Make no *bones* about the matter;" "Praise God bare *bones?*" Such expressions are often heard by all of us. Z.

Who gave the name of America to the continent discovered by the Italian navigator Columbus? SIMON.

I recently saw an item in some newspaper that the name of God is spelled in nearly all languages with four letters. Is there any explanation of it? Can some one furnish a list of languages and spellings of the name? Z.

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"*Truth is great, and mighty above all things.*"—1 ESDRAS IV, 41.

VOL. II. AUGUST, 1884. No. 26.

STRAY THOUGHTS.

1. *To be, or not to be*, are two very different things. To *be* the fool is sad, to *play* the fool may be pleasant.

2. All human progress is in a zigzag.

3. The first ancient mention of cerebral mental activity is in Daniel II, 28: "The visions of thy head."

4. The universal pointing over our heads to the "*above*," is not an ignorant trick, but a sober truth; we point from the periphery to the center.

5. The English version of Psalm CXIX, 99, imputes to the Psalmist a very boastful idea, while he means, that he had become prudent *from* all his teachers, the wise and the foolish, because his silent meditations were about God's testimonies.

6. Is not the appellation "Son of Man," an euphemism, *par contra*, for "Son of God"? There are many such euphemisms in the Old Testament, which the usual copying commentators did not notice.

7. "If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead." This rule works both ways in our day.

8. *Sheol*; there ought to be no trouble about the etymology of it. Its root means "to ask" = "to borrow;" hence in the derived noun it means, "a borrowing place," = a pawn-broke shop, whence the

pledges may be redeemed, or may not, and sold for the exclusive benefit of the pawn-broker.

9. *Rationalism and Faithism.* Reason must compel to faith, if it should not send the reason to the mad-house.

10. *God and the Devil* are both working in human history, invisibly, but discoverably.

11. That *Man is not an evolution from the lowest* to the higher, is evident from his ideal longings, which is certainly a trait of heredity. The first man must have been a perfect physiology, but he became sick, and his progeny is perfectly pathological.

12. *Fashion* is as far from *propriety*, as superstition is from religion; both pretentiously aspire to pass for what they are not.

13. *The claims of wisdom* on us are seen in our term *philosophy*, not only wisdom = sophia, but the love due to it also.

14. *Unionistic Allianceism.* I say, put a plaster over a sore and call it skin!

15. *Tabernacle and Temple.* The Tabernacle and Israel went together as a Republic. The Temple and Monarchy came together and went down together. The Temple of God is in the Heavens, but the Tabernacle alone of God is "with men." The perfection of society on earth is, after all, the Republic.

16. *Plagiarism*, its antiquity; Jeremiah XXIII, 30. "Behold, I am against the prophets, saith Jehovah, who steal my words every one from his neighbor."

DR. E. M. EPSTEIN.

ORIGIN OF SHORT-HAND WRITING. It would seem from Bower's "History of the Popes," that short-hand was invented as far back as about the year A. D. 240. Bower says that certain men were appointed "to commit to writing the actions and speeches of the martyrs." As for taking down their speeches, some seem to object to it, and the art of short-hand was either known to some extent or invented for the purpose. Eusebius informs us that by one Tiro, Cicero's freedman, certain marks were first invented, which stood not only for whole words, but for entire sentences. This invention, however, is ascribed by Dio to Mæcenas, who ordered his freedman Aquila to make them known to all who cared to learn them. Of the wonderful rapidity in writing, by the help of these marks, Martial takes notice in one of his distitches, thus:

"How fast soever the tongue may run, the hand runs faster." J. H. H. DEM.

The Laboratory That Jack Built,

Or the House that Jack built on Chemical Principles.

"A little nonsense now and then,
Is relished by the wisest men."—*Dante.*

This is the laboratory that Jack built.

This is the window in the laboratory that Jack built.

This is the glass that lighted the window in the laboratory that Jack built.

This is the sand used in making the glass that lighted the window in the laboratory that Jack built.

This is the soda that melted with sand compounded the glass that lighted the window in the laboratory that Jack built.

This is the salt, a molecule new, that furnished the soda that melted with sand compounded the glass that lighted the window in the laboratory that Jack built.

This is the chlorine of yellowish hue, contained in the salt, a molecule new, that furnished the soda that melted with sand compounded the glass that lighted the window in the laboratory that Jack built.

This is the sodium, light and free, that united with chlorine of yellowish hue, to form common salt, a molecule new, that furnished the soda that melted with sand compounded the glass that lighted the window in the laboratory that Jack built.

This is the atom that weighs twenty-three, consisting of sodium so light and free, that united with chlorine of yellowish hue to form common salt, a molecule new, that furnished the soda that melted with sand compounded the glass that lighted the window in the laboratory that Jack built.

This is the science of Chemistry that teaches of atoms weighing twenty and three, and of sodium metal so light and free, that united with chlorine of yellowish hue to form common salt, a molecule new, that furnished the soda that melted with sand compounded the glass that lighted the window in the laboratory that Jack built.

H. C. B.

A Brief Sermon. There is more sense and quite as much truth in the following "brief sermon" than is found in half its pulpit brothers:

"*First.* Man's ingress into the world is naked and bare;
Second. His progress through the world is trouble and care;
Last. His egress out of the world is nobody knows where;
If we do well here we shall do well there;
I can tell you no more if I preach for a year." J. Q. A.

THE HEBREW ALPHABET IN THE OLD TESTAMENT. (p. 309.) It is worth the time and space to put on record a more correct and a fuller statement of this subject, than is made in "Notes on the Bible," page 309, of Vol. I, NOTES AND QUERIES.

1. Psalm XXV contains the alphabet imperfectly, viz.:

(*a*) The second letter, Beth = B, begins the second word of verse 2, which can be placed as the first word of the verse, and the sense would be even improved by it.

(*b*) The sixth letter, the Vau = V, does not begin a distinct verse, but only a clause in verse 5.

(*c*) The nineteenth letter, the Koof = K, is wanting altogether.

(*d*) There is a verse beginning with a Peh = P, which is the last verse of this Psalm. This is either to make up for the missing nineteenth letter, (Koof,) or dates the time when the Greek Upsilon, which corresponds to the Latin V, began together with other letters to be added by Gentile nations to the original Hebrew alphabet, when they adapted it to their languages. "P" in Hebrew is either "P" or "F."

2. Psalm XXXIV. After the title, verse 2 in the Hebrew text begins the alphabet; but again the sixth letter, the Vau = V, is wanting, and seems also to be supplied by the last verse, which begins with a "P" or "F."

3. Psalm XXXVIII contains no trace of an acrostic alphabet, as stated on page 309 of N. AND Q.

4. Psalm CXI is of a complete acrostic arrangement; each letter, however, begins a clause, and not a verse, and by its beauty and shortness seems to be excellently adapted as a mnemonic.

5. Psalm CXII is of a similar perfect arrangement as the preceding. The difference between the two, however, is very significant. The former treats altogether of God, or more exclusively of Jehovah; the latter treats altogether of the worship of Jehovah, the good man.

6. Psalm CXIX contains an eight-fold complete acrostic alphabet, each letter beginning eight verses.

The statement on page 309 of N. AND Q., that verse 121 is the only one in this Psalm which does not refer to God by name or pronoun, has no foundation whatever.

7. Psalm CXLV would be completely acrostic, if it had the fifteenth letter, the Noon = N.

8. Proverbs XXXI, from verse 10 to the end is completely acrostic. Thus we have in Hebrew poetry, alphabetic lyrics of Jehovah, of the

good man (Psalms CXI, CXII,) and of the good woman. The Septuaginta takes no notice of these alphabetic acrostics.

9. Lamentations I, II and IV are simple acrostics. Chapter III is triply acrostic, and V is not acrostic at all. The Septuaginta takes notice of these acrostics only. DR. E. M. EPSTEIN.

Remarks. A portion of the "Notes" on page 309 was taken from "Dictionary of the Holy Bible," published by American Tract Society. Under *Letters*, it says Proverbs XXXI, "from the *eighth* verse to the end" is an acrostic. This correspondent says, in 8 above, "from verse 10 to the end." This Dictionary says Psalm XXXVII has 22 verses and is acrostic; whereas it contains 40 verses. There seems to be errors in this Dictionary.

As to section 6 above, in King James's version, each verse of Psalm CXIX, excepting the 121st, contains the name of God or a pronoun; in nearly all the 175 verses the pronoun being "thy." Perhaps we do not undesrtand the Doctor.

ORTHOGRAPHY OF THE NAME CONNECTICUT. Connecticut—Quinnituk-ut, *On-the-long-tidal-river.* Hon. J. Hammond Trumbull, of Hartford, says the *c* in the second syllable has no buisness there.

Quinetucquet, (1636); Quenticutt, Quinnihticut (Roger Williams,) (1643.) He calls the Indians on that river Quintik'-óock, *the-long-river-people.*

Druilletes (1648) writes it Kenitegout, which is quite as near the original as any of the various ways of spelling it. It must be borne in mind that the early settlers of the country had no written language to which they could refer as authority. Each writer spelled a word as he caught the sound from the Indians. N. T. TRUE, M. D.

"SO" USED SIX TIMES IN AN EPITAPH. A gentleman on his deathbed promised a friend of his, that he would remember him in his will, if he would write an epitaph for him consisting of four lines only, containg the word *so* used six times. The friend produced the following lines, which were approved of, and he was handsomely remembered for his ingenuity:

So did he live,
So did he die,
So! So! Did he *so*?
Then *so* let him lie. J. Q. A.

Engravings and Inscriptions. II.

"*King Ptolemy, to the Gods the Saviours, for the benefit of Sailors.*" This inscription was cut upon the Pharos at Alexandria, by the architect Sostratus, by the command of Ptolemy to perpetuate his name and memory. Sostratus, desiring to claim all the glory of the structure, engraved his own name first on the solid marble, and afterward coated it with cement, and engraved Ptolemy's. When time had decayed the cement, Ptolemy's name disappeared, and the following inscription became visible, and thenceforth the architect's name perpetuated:

"Sostratus, the Cnidian, to the Gods the Saviours, for the benefit of Sailors."

"Mi Camocha Baalim Iehovah." *Who is like unto thee, among the gods, O Jehovah.* The initials of the four Hebrew words, M. C. B. I., were inscribed on the banner of Judas Maccabeus. The latter name *Maccabeus* being formed by the four initials. The quotation is found in Exodus xv, 11.

A G L A, the initials of "Atah Gibor Lolam Adonai," *Thou art streng in the Eternal God* were letters inscribed on the Shield of David which shield was formed by two interlaced equilateral triangles; the word *AGLA* being placed in the center and also in the six small intersecting triangles, thus completing the sacred number *seven*. Thus constructed the Jews considered it a talisman of great efficacy, and a preservative against all kinds of danger.

AGNOSTO THEO. "*To the unknown God,*" Acts xvii, 23, Luke quotes Paul as having found inscribed on an altar at Athens. The New Version translates this "*To an unknown God.*"

Mene, Mene, Tekel Upharsin, are words recorded to have been written on the wall of Belshazzar's palace informing him that his kingdom had been *numbered, weighed*, and *divided*. Daniel v, 25.

"*Know Thyself,*" (Gnothi Seauton,) was one of the precepts which we are told by N, W. Fiske, was inscribed over the door of the famous Temple at Delphi, so renowned for its oracular responses. This Temple was claimed by the ancients to stand on the navel of the then known world.

EN TO NIKA, "*By this overcome,*" are words that Constantine on October 28, A. D. 312, claims to have seen in the heavens together with a Christian +, which caused his conversion.

"Iesous ho Nazoraios, ho Basileus ton Ioudaion," (Greek); "Jesus Nazarenus Rex Judæorum," (Latin) and the phrase in Hebrew: *Jesus the Nazarene, the King of the Jews*, was the inscription according to John XIX, 19, (Emphatic Diaglott Version,) that Pilate wrote as the crucifixion title. The initals of the the Latin form, INRI, are formed into a word and have been used by mystics from A. D. to the present time.

"*Presented to the Chairman of the Republican National Convention of 1884, by A. H. Andrews & Co.,*" was inscribed on the Gavel used during the session. It is a beautiful piece of workmanship of numerous pieces of hard wood, closely joined and highly polished, and surrounded by bands of gold. The letter of its presentation read as follows:

"We have the pleasure no less than the honor of presenting to you a gavel which is made of woods from every State and Territory in the Union, including Alaska, and the handle of it is from the old Charter Oak tree of Hartford, Conn. This gavel is a solid unit and through it the States speak with one voice. If the delegates from all the States and Territories from which this gavel comes will act in a manner equally united, the business interests of the country will be conserved."

ARITHMETICAL TOAST. *The fair daughters of this land.* May they *add* virtue to beauty; *subtract* envy from friendship; *multiply* amiable accomplishments by sweetness of temper; *divide* time by sociability and economy; and *reduce* scandal to its lowest denomination.

"OLD PROFESSOR 'WHY.'"

HOOKSETT, (N. H.) The postmaster at this thriving suburban town has kept a list of the various spellings of the letter superscriptions there received, and submits the list, thus far actually recorded:

Hooksett,	Houecette,	Hooseth,	Hookesette,	Houtfete,
Hookset,	Hooukxcett,	Wookseet,	Hooksеck,	Woossette,
Hockets,	Hoondsett,	Oyucet,	Houckcette,	Occette,
Hoousaket,	Ocksett,	Hookcette,	Hootcett,	Hookeseth,
Huckset,	Ouccet,	Woksett,	Ouccetts,	Houckcette,
Houcoette,	Hooukset,	Hoosick,	Hookstt,	Hoockette,
Oxcett,	Hoosсksette,	Hookst,	Hooukeatt,	Hoosette,
Oaksett,	Hobksett,	Hoasket,	Buckset,	Hookseett,
Hoosett,	Hookesste,	Hooksket,	Woothsette,	Hooksatt,
Hookseth,	Hucksoot,	Ouxcett,	Haskestt,	Hookcet,
Hoockcett,	Horfesette,	Oaksect,	Whochette,	Hoocett,
Oxcet,	Ouccaite,	Huckset,	Soocket,	Wookat,
Hookscett,	Oucet,	Huakeseat,	Houssett,	Weeksette,
Poopset,	Oakset,	Hoosept,	Hoockett,	Hoopcete,
Hookksette,	Hookshead,	Hookisth,	Hchoitette,	Hookseeth.

QUESTIONS AND ANSWERS.

"'T is greatly wise to talk with our past hours,
And ask them, what report ?"—*Young.*

"SCOTT'S INTRODUCTION TO BURNS'" AGAIN. (p. 344.) "W. E. MOORE" gives his opinion that "J. Q. A." probably quoted the "Introduction" from memory, but failed to give the correct language. "J. Q. A." copied said "Introduction" from a stray leaf of J. Sabin & Son's "American Bibliopolist," probably a dozen years old. Where may the orthodox text be found, and what is the express language thereof? J. Q. A.

THE RELIGION OF THE HUNGARIANS, (p. 368,) is the Roman Catholic, of which there are about 7,000,000. The language is the Magyar which is of Asiatic origin and belongs to the northern Turanian family. It has some resemblance to the Turkish and is very musical

A. G., New York City.

RELIGION OF THE HUNGARIANS. (p. 368.) The established religion of the Hungarians is Roman Catholic, but other denominations are allowed the free exercise of worship. The language spoken is called Magyar, and forms, together with the Mogul, the group Ugri, belonging to the great Finnic family. J. H. W. SCHMIDT.

PILGRIMS AND PURITANS. (p. 368.) The early settlers of Massachusetts were called *Pilgrims* because of their wanderings. When the state religion of England had been changed from Catholic to Prostestant, a large number of the clergy and people were dissatisfied with what they thought to be half-way policy of the new church, and called for a more complete purification from old observances and doctrines. For this, they were called *Puritans.* J. H. W. SCHMIET.

SITUATE. Is it perfectly proper to use the word *situate* in our usual correspondence, as it is used in *legal parlance?* For example: "If I were *situate* differently I could help the cause substantially." Z.

We can see no objection, but it seems to be "progress backward." Not the peculiar manner that Prof. Haldeman uses the word "dedicate," on the tittle-page of "Tour of the Chess Knight." See pages 155 and 397 of NOTES AND QUERIES. Many words at the present time are used by authors in a wider sense than their definitions allow.

THE MOON HOAX. (p. 175.) I read what is called "The Moon Hoax," as it appeared in the columns of the New York *Sun*, in August and September, 1835, taken from the Supplement to the Edinburgh *Journal of Science*. There is some mystery as to the identification of its author, though it was published first under the name of Mr. Richard Adams Locke, and Professor Augustus DeMorgan says that this is the assumed name of M. Nicollet. The first edition of 60,000 copies was sold in less than a mouth after it had appeared day by day in the *Sun* which circulation increased five-fold. The original edition was entitled "Great Astronomical Discoveries, lately made by Sir John Herschel, LL.D., F. R. S, etc., at the Cape of Good Hope." This discovery was also published under the name of A. B. Grant. Sohnke in his "Bibliotheca Mathematica," gives the titles of three French translations of the pamphlet at Paris, another at Bordeau; also, three Italian translations, one each at Parma, Palermo, and Milan. The second edition, with an appendix, was published by William Gowans, in New York, 1859, which is now nearly out of print. Thus there have been published editions, including the translations, of the "wonderful discoveries," probably amounting to over 200,000 copies circulated, and yet "a hoax."

A SECOND "MOON HOAX." In 1862 or 1863, the Boston *Journal* announced that a German astronomer had published a pamphlet announcing that "the second satellite to this earth planet" was to make its appearance in a few years, and this mundane sphere would be blessed with two attendant moons. The pamphlet was supplied with illustrations, calculations, and demonstrations of an *ecliptical* nature, showing where the favored living observers might expect to see the *new moon*. Up to this date we have remembered that astronomers are *moon starers*, and we too have watched for its new phase.

The New York *Tribune* of June 8, 1884, now announces that the Canadian astronomer and seer, Wiggins, publishes to the world that the presence of this *new moon* has not been suspected by any other man of science. That it is about twice as far out as our trusted and familiar Luna; that there may be some unforeseen "disturbing elements," which have not been taken into account; that we *may* behold the *new moon* about August 20, 4 hours, 58 minutes P. M., in the west.

NOUS VERRONS.

FROM LAND'S END TO JOHN O'GROAT'S. (p. 26.) The New York *Sun* of June 9, 1884, says that Mr. J. H. Adams, who started from

Land's End on Saturday, May 17, at 5:20 A. M., arrived at John O'Groat's on Saturday, May 24, at 5:05 A. M., thus accomplishing the distance—*about 930 miles*—in 6 days, 23 hours, 45 minutes, and beating all previous records including those of Keith-Falconer, Nixon, and Lennox, by 3 to 7 days. Mr. Adams rode a 46-inch "Facile" Safety bicycle. Mr. Goodwin of Manchester who started from Land's End on a 38-inch "Facile" bicycle, 24 hours in advance of Mr. Adams, also rode the entire distance in 8 days, 15 hours, beating all previous records excepting the above.

WHAT IS THE FACIAL ANGLE? In the scientific serials we occasionally see the expression, *the facial angle*, and I desire a rule for its measurement. INQUIRER I.

The facial angle, as it is called by Camper, who originated this method of comparing the heads of different races, is ascertained by the following method:

"The skull is viewed in profile, and a line is drawn from the entrance of the ear to the base of the nostrils; then a second, from the most prominent point of the forehead to the extreme border of the upper jaw, where the teeth are rooted. It is evident that an angle will be formed at the intersection of these two lines, and the measure of that angle, or, in other words, the inclination of the line from the brow to the jaw, gives what is called the facial line, and form in Camper's system the specific characteristic of the human family."

Prof. Owen's definition as given in the *Popular Science Monthly*, for March, 1874, page 587 is this:

"If a line be drawn from the occipital condyle along the flour of the nostrils, and be intersected by a second, touching the most prominent parts of the forehead and upper jaw, the intersected angle is called the facial angle."

According to Camper's system the facial angle in the young Orang measures 58 degrees; in the young Negro, 70; in the European, 80.

Cuvier, by a slightly different measurement, makes the facial angle of the young Orang, 67 degrees; in the adult Negro, 70; in the adult European, 85; in the young European, 90.

The minimum of the facile angle in the Negro is 70 degrees; the maximum in the European is 85; while 80 is more properly the average in the Caucasian race. Some would extend these extremes, but the angles given are stated on authority. The facial angle of the adult troglodyte is given at only 35 degrees.

AGNOSTICISM. (p. 368.) "The word *Agnostic*," says T. H. Huxley, "I invented some twenty years ago, or thereabouts, to denote people who, like myself, confess themselves to be hopelessly ignorant concerning a variety of matters, about which metaphysicians and theologians, both orthodox and heterodox, dogmatize with the utmost confidence, and it has been amusing to me to watch the gradual acceptance of the term and its correlate, *Agnosticism*. I think the *Spectator* first adopted and popularized both terms. It is my trade-mark. What other people unudertand by it, by this time, I do not know. I speak for myself."

1. Agnosticism is of the essence of science, whether ancient or modern. It simply means that a man shall not say he knows or believes that which he has no scientific grounds for professing to know or believe.

2. Consequently Agnosticism puts aside not only the greater part of popular theology, but also the greater part of popular anti-theology. On the whole, the "bosh" of heterodoxy is more offensive to me than that of orthodoxy, because heterodoxy professes to be guided by reason and science, and orthodoxy does not.

3. I have no doubt that scientific criticism will prove destructive to the forms of supernaturalism which enter into the constitution of existing religions. On trial of any so-called miracle the verdict of science is "Not proven." But true Agnosticism will not forget that existence, motion, and law-abiding operation in nature are more stupendous miracles than any recounted by the mythologies, and that there may be things, not only in the heavens and earth, but beyond the intelligible universe, "not dreampt of in our philosophy." The theological "gnosis" would have us believe that the world is a conjurer's house; the anti-theological "gnosis" talks as if it were a "dirt-pie" made by two blind children, Law and Force. Agnosticism simply says that we know nothing of what may be beyond phenomena.

The above is Professor Huxley's own definition of his own invented word, and best answers our correspondent subscribing "MORE LIGHT."

NIHILISM. (p. 368.) Fichte says, "the sum total of *Nihilism* is that there is nothing permanent either without me or within me, but only an unceasing change. I know absolutely nothing of any existence, not even of my own. I myself know nothing, and am nothing. Images there are; they constitute all that apparently exists, and what they know of themselves is after the manner of images; images that pass and vanish without there being ought to witness their transition; that consist in fact of the images of images, without significance and without an aim. I myself am one of these images; nay, I am not even thus much, but

only a confused image of images. All reality is converted into a marvellous dream without a life to dream of, and without a mind to dream; into a dream made up only of a dream itself. Perception is itself a dream; thought the source of all the existence, and all the reality which I imagine to myself of *my* existence, of my power, of my destination—is the dream of that dream."

NIRVANA. (p. 368.) Frank S. Dobbins, in his work, "Error's Chains, How Forged and Broken," says that "Nirvâna is the central doctrine of Buddhism, the goal of all its hopes, the end of all its struggles. This is Nirvâna or Nigban. Nirvâna means literally 'a blowing out' as of a candle. Nirvâna means a perfect inward peace. Nirvâna is called the highest happiness. Closely associated with Nirvâna is the idea of the transmigration of the soul."

Max Müller says, "Nirvâna represents the entrance of the soul into rest, a subduing of all wishes and desires, indifference to joy and pain, to good and evil; an absorption of the soul in itself, and a freedom from the circles of existences from birth to death, and from death to a new birth. This is still the meaning which educated people attach to it."

Buddha himself once said: "Those only who have arrived at Nirvâna are at rest." L. M. G.

"THE MARTYR SPY OF THE REVOLUTION." (p. 384.) Nathan Hale was thus called on account of the inhuman treatment he received at the hands of his enemies. No clergyman was allowed to visit him; even a Bible was denied him, and his farewell letters to his mother and sister were destroyed. J. H. W. SCHMIDT, Columbus, Ohio.

APOCRYPHA AND APOCALYPSE. What are the true meaning of these words. A SEEKER.

The word *Apocrypha* is from the Greek "apokryphus," and means *hidden, spurious.* In Matthew's translation of the Bible, published in 1537, the dutero-canonical books were separated from the others, and prefaced with the words "The volume of the books called *Hagiographa.*" In Cranmer's Bible published in 1539, the same words were continued; but in the edition of 1549, the word *Hagiographa* was changed to *Apocrypha* which passed through the succeding editions and into King James's version. These apocryphal books are received as canonical by the Roman Catholic church, and are intermixed with the Old Testament books in the Douay version. The Protestants reject them as being ca-

nonical, but receive them as historical. Hence the term as now generally used is in the sense of uninspired.

The word *Apocalypse* is from the Greek "apokalypsis," and means "to uncover," "to reveal." It is the Greek name of the last book of the New Testament, translated *Revelation*. From the many interpretations put upon this book it would seem to be a misnomer, and the *hidden* sense of *apocrypha* be more in accordance with its esoteric meaning.

WHAT IS THE TRUE SONNET? Webster's definition gives but very litttle information on the subject, and that very equivocal. He says:

"A poem of fourteen lines, two stanzas of four verses each and two of three each, the rhymes being adjusted by a particular rule."

I have a half-dozen or more so-called sonnets, and scarcely any two arranged alike. What is the "particular rule"? G. S. CLARK.

Sonnets in English have their origin in Italy where they were brought to perfection by Petrarch, Tasso, and Dante. They were imported into England by Sir Thomas Wyatt and the Earl of Surrey, the earliest sonneteers in English. The Italian sonnets consisted of 14 lines, divided into two groups of 8 and 6 lines respectively; the first 8 lines, called the *octave*, having only two rhymes between them; 1st, 4th, 5th, and 8th being in one rhyme, and the 2d, 3d, 6th, and 7th being also in one rhyme. There was then a pause in the sense, and the 6 concluding lines, called the sestette, had two rhymes between them, these rhymes generally alternating in the most finished specimens. These are the forms of the sonnets of Wyatt and the Earl of Surrey. Since them the only fixed rule of the English sonnet has been that it should consist of 14 lines. The great English masters of this form of verse have nearly all differed in their arrangement of the rhymes. Spenser divides the 14 lines thus: The 1st and 3d lines rhyme one way; the 2d, 4th, 5th and 7th another; the 6th, 8th, 9th, and 11th another; and the 10th and 12th another, the last two lines, the 13th and 14th, forming a couplet with another rhyme. Shakespeare's sonnets are simply of 3 quartrains and a couplet, the rhymes being 7 in number. Milton's sonnets were of the classic division, octave and sestette, the former being properly carried out, but the latter being fitted with 3 rhymes, the 9th and 12th, the 10th and 13th, the 11th and 14th, each rhyming together. Wordsworth is very uncertain in his arrangement. Passing those mentioned we have as sonneteers of the 16th century, Sir Philip Sidney, Henry Constable, Thomas Lodge, Thomas Watson, Joshua Sylvester, and Samuel Daniel.

QUESTIONS.

"Attempt the end, and never stand to doubt;
Nothing's so hard but search will find it out."—*Robert Herrick.*

Has the name of that sea-serpent which appeared in the newspapers a few years ago, been adopted by naturalists as the name of these monsters often claimed to be seen? The name as formerly published was "Hippocynophidornithoichthyoides," meaning in hyphenized English, "*Horse-dog-serpent-bird-fish-bone.*" READER.

What is meant by "The sacred primal signs thirty and two; and the eighty lesser tokens," mentioned in Edwin Arnold's "Light of Asia," near the beginning, where the gray-haired saint Asita came to worship the infant Lord Buddha? READER.

Who was *Orffyreus* who constructed a wheel to discover perpetual motion, convincing the Landgrave of Hesse-Cassel that his labors and theory were worthy of attention, and the Landgrave gave him rooms and facilities in the castle of Weissenstein? It is said that in 1717, Orffyreus made a wheel like a cheese, 12 feet in diameter and 2½ feet thick. Prof. 'sGravesande, the Dutch mathematician, inspected the wheel and reserved his decision. READER.

The Boston *Advertiser* says that Prof. E. J. Young has reprinted a portion of the subjects discussed by the candidates for the degree of Master of Arts at Harvard College, from 1655 to 1791. The following are among them:

When the shadow went back on the sun-dial of Hezekiah, did the shadows go back on all sun-dials?

If Lazarus by a will made before his death had given away his property, could he legally have claimed it after his resurrection? Z.

What is the meaning of *Zembla* as interrogated on page 288 of this magazine. Nova Zembla? OBSERVER.

In the summer of 1779, Gen. Sullivan led an expedition into the "Genesee country," against the Cayugas and Senecas. How much of New York, and what portion, did the Seneca country include? What colonies furnished its early settlers? When was Chenango county laid out, and from what was it taken? What historical works on this section of New York? J. Q. A.

A cork may be cut into such a form that it may, without alteration, severally fill the cavity of a circle an inch in diamater, an equilateral triangle whose sides are each an inch, and a geometrical square also an inch on a side. What must be the shape of the cork?

J. Q. A.

President Jefferson said to the United States Congress:

"For your benefit, and for the benefit of my country, I will give unto you my whole library, which I have selected with care, from my youth upwards; and whatever in your judgment shall be the value thereof, that will I accept."

We are told also that Thomas Jefferson was a philosopher, and a man of great learning, and that "he had an abundance of books, even ten thousand volumes." Is it a fact that Jefferson possessed so large a library? What did Congress give him for it? D. MOGULL.

"McCAULEY," in the Rochester *Democrat and Chronicle* of May 12, 1884, says "President Jackson made Monroe postmaster of New York City. Is this correct, and if so what years did he serve?

SENEX, Pike, N. Y.

Wanted, a plain definition of the following words, much used in the western part of the country: *placer ground, gulch, ranch, lode.*

N. E. JONES.

"Every bunch of willows is a mighty forest, every frog-pond a sylvan lake, every waterfall a second Niagara, every ridge of rocks a gold mine, every town a country seat, and every man a liar."

What country or part of it is it supposed this quotation refers to, and who so applied it? N. E. JONES.

I have seen it stated that the arc electric light will fade colors similar as the sun does. Explain why this is so. L. M. G.

Will some one tell us if there is a *law* of exceptions, and also a *law* of coincidences? If so, can it mathematically be expressed? A New York clergyman, and editor, makes use of these terms.

REMBRANDT ROBINSON.

Where are situated the "Golden gate," the "Gate of Tears," the "Golden Horn," and why are each so called? EVA HOLT.

What States constituted the Southern Confederacy? EVA HOLT.

Who are meant by the *Holy Innocents?* EVA HOLT.

What State in the Union has the warmest average temperature? What the coldest? O. J. EATON.

Why was Rev. Francis Mahoney called "Father Prout?"

O. J. EATON.

What are said to be the "seventeen great American inventions of world-wide reputation?" O. J. EATON.

A newspaper item says Mr. Longfellow's daughters, while the guests of Ole Bull in Norway, this summer, will take a trip to see the midnight sun. What is meant by "the midnight sun"? IRA DOW.

"Frenicle DeBessy, Bernard, was a French mathematician, celebrated for his skill in solving mathematical questions without the aid of algebra. He kept his method a secret during his life, but a description of it was found among his papers, and is called the method of exclusion." (From Parke Godwin's "Cyclopædia of Biography," page 417, 1870). What is "the method of exclusion"? J. Q. A.

Will some one give information relative to "Auction by Inch of Candle"? Is there any connection between this species of auction and the "excommunication by inch of candle," noticed by the Roman Catholic church? J. Q. A.

What boy has not at some time wondered and queried at the twelve signs of the Zodiac, whether found in a column of the calendar or surrounding the naked individual pictured in the front part of an almanac. We suppose these signs refer to stars among which the sun is seen to pass; and therefore, infer that the ecliptic is equally divided by them, there being three to each season. When and by whom was this connection first made? Who first applied the twelve signs to the human body, and why? J. Q. A.

Are all rays of light and other physical rays transmitted with the same velocity? J. Q. A.

Perhaps some who read this remember these expressive lines, which they heard in childhood. If so, they are revived with a fresh emphasis of meaning.

"To uphold Old England's pride,
Many a hero has bled and died,"

When, where, and by whom were they written? J. Q. A.

J. U. D. stands for *Juris Utriusque Doctor*, Doctor of both Laws, and is equivalent to LL.D. J. C. D. means the same as D. C. L. Doctor of the Civil Law. When and where did these degrees originate, and by what institution were they first granted? Will some one give information as to the relative grade and chronology of college degrees? J. Q. A.

How many United States Mints, where located, and when established? Which of them does the principal part of the coining? A. M. A.

How many and what navy yards in the United States? When was each established, and have any been abandoned? A. M. A.

Theorem. A general cubic equation of the form, $x^3 - A_1x^2 + A_2x = A_3$, expresses relations that determine a triangle, and is therefore the equation of a triangle. Has any one anticipated me in the discovery of the above geometrical truth, whereby a triangle becomes known by its equation? If so, please give a demonstration.

R. G. Webb, Davenport, Iowa.

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THE REVOLUTION IN NEW-ENGLAND JUSTIFIED, and the PEOPLE there VINDICATED from the Aspersions Cast upon them by JOHN PALMER, in his Pretended ANSWER to the DECLARATION published by the Inhabitants of BOSTON, and the Country adjacent, on the Day on which that assumed Usurpation was seized by an Illegal and Arbitrary Commission from the late King JAMES during his Government in NEW-ENGLAND. By several Gentlemans who were of the Council in the Year 1689. BOSTON: Reprinted and sold by ISAIAH THOMAS, near the Mill-Bridge. M,DCC,LXXIII.

AN ACCOUNT OF THE LATE REVOLUTION IN NEW-ENGLAND. Together with the DECLARATION of the Gentlemen, Merchants, and Inhabitants of BOSTON, and the Country adjacent. Written by Mr *NATHANIEL BYFIELD*, a Merchant of *Bristol* in *New-England*, to his friends in *London*. Reprinted, June 27, 1689. J. *Peters*. *LONDON*: Printed for W. Chiswell, at the Rose and Crown in St. *Paul's* Church-Yard. 1689.

A BRIEF RELATION OF THE STATE OF NEW ENGLAND, From the Beginning of that PLANTATION To this Present Time 1689. To which is added a Speech delivered, July 28th, 1689. *LONDON*. Printed for *Richard Baldwin*, near the *Black Bull* in the *Old-Bailey*, 1689.

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MISCELLANEOUS

NOTES AND QUERIES

WITH ANSWERS,

IN ALL DEPARTMENTS OF LITERATURE.

Emerson said that Goethe said that Plato said—" CULTURE."

SEPTEMBER AND OCTOBER, 1884.

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SEP 12 1884

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" *Truth is the speech of inward purity.*"—EDWIN ARNOLD.

VOL. II. SEPTEMBER, 1884. No. 27.

Wonderful Memories. II.

Avicenna, the Arabian philosopher, could repeat the Koran by heart at the age of ten.

Bidder, George, when ten years old, could add two rows of twelve figures, give the answers immediately, and retain the two rows in his memory an hour fater.

Brougham, Lord, had a most retentive memory. In "The Life and Times of Lord Brougham," we are informed:

"He spoke distinctly several words when he was eight months and two weeks old, and his aptitude to learn continued progressive. At a very early age he showed a disposition for public speaking. His grandmother, a very clever woman, was an enthusiastic admirer of all intellectual acquirements, and used to compare him to the Admirable Crichton from his excelling in everything he undertook."

Buckle, Henry Thomas, had an almost faultless memory, always ready to assist him and illustrate his wonderful powers of explanation. Miss Sheriff says:

"Pages of our great prose writers were impressed on his memory. He could quote passage after passage with the same ease as others quote poetry; while of poetry itself he was wont to say, 'it stamps ...f on the brain.' Truly did it seem that without effort on his part, ...hat was grandest in English poetry had become, so to speak, a ... of his mind. Shakespeare ever first, then Massinger, and Beau... and Fletcher, were so familiar to him that he seemed ever ready ...all a passage, and often to recite it with an intense delight in its

beauty which would have made it felt by others naturally indifferent. It was the same in all that was best in French literature, in Voltaire, Cornéille, Racine, Boileau, and, above all, Molirèe. Capt. Kennedy recalls an instance of his ready memory on an occasion when they were in company together. The conversation turned on telling points in the drama, and one of the party cited that scene in "Horace" which so struck Boileau, where Horace is lamenting the disgrace which he supposed had been brought upon him by the flight of his son in the combat with the Curiaces. Julia asks: '*Que vouliez-vous qu'il fit contre trois?*' and the old man passionately exclaims: '*Qu'il mourût.*' Buckle agreed that it was very fine, and immediately recited the whole scene from its commencement, giving the dialogue with much spirit and effect."

Buxton, Jedediah. The wonderful memory of this mathematical genius is well known. He could multiply thirty-nine figures by thirty-nine without pen and paper.

Charles II, King of England, had a habit of relating almost every day in the circle, many trifling occurrences of his youth; and he would repeat them again and again without the smallest variation. Eventually such of his courtiers as were acquainted with this foible of the king would instantly retreat whenever he began any of his narrations. Lord Rochester once said to him:

"Your majesty has undoubtedly the best memory in the world. I have heard you repeat the same story, without the variation of a syllable, every day these ten years; but what I think extraordinary is that you never recollect that you generally tell it to the same set of auditors."

Fuller, Thomas. Of this great philosopher and divine we are informed:

"He could write verbatim another man's sermon after hearing it once, and he could do the same with as many as five hundred words in an unknown language after hearing them twice. One day he undertook to walk from Temple Bar to the further end of Cheapside and to repeat on his return every sign on either side of the way in the order of their occurrence, a feat which he easily accomplished."

Hadrian, the Roman emperor, it is related by historians, had a prodigious memory.

Lepsius could repeat the entire histories of Tacitus without making a mistake.

Leyden, Doctor, the orientalist, has had numerous mnemonic feats attributed to him. Among others it is mentioned that, after he had gone to Calcutta, a case occurred which demanded reference to an act

of the British Parliament, a copy of which could not be found. Dr. Leyden, having had occasion to read over the act before his departure from England, undertook to supply it from memory; and so accurate was his version that, when a printed copy was finally obtained from London, the latter was found to be identical with what Doctor Leyden had dictated.

Lyon, William, a strolling player of the last century, wagered one evening over his bottle, a crown bowl of punch—of which he was very fond — that he could repeat a *Daily Advertiser* from beginning to end next morning at the rehearsal. At this rehearsal, his opponent reminded him of his wager, imagining, as he was drunk the night before, that he must certainly have forgotten it, and rallied him on his ridiculous bragging of his memory. Lyon pulled out the paper and desired him to look at it and be judge himself whether he did or did not win his wager. Notwithstanding the want of connection between the paragraphs, the variety of advertisements, and the general chaos that goes to the composition of any newspaper, he repeated it from begining to end without the least hesitation or mistake.

Macaulay, Thomas Babington, recited the greater part of "The Lay of the Last Minstrel," after reading it for the first time. He asserted that if every existing copy of Milton's works were to be destroyed by chance, he could replace the first six books of "Paradise Lost" from memory. "Macaulay," said Sydney Smith, "can you recite the list of the Popes?" "No," confessed the historian; "I get confused with the Johns and the Gregories." "Well," said Hallam, who was present, "can you manage the Archbishops of Canterbury?" "The Arehbishops of Canterbury!" was the disdainful reply, "any fool can recite the Archbishops of Canterbury backwards." And beginning with Howley he went back to Pole, when his hearers declared themselves satisfied. In his memoirs, Macaulay says: "I have at odd moments been studying the 'Peerage.' I ought to be better informed about the assembly in which I am to sit." It was not long before he could repeat the entire roll of the House of Lords; a few days later we see the entry, "More exercise for my memory—second titles." Having mastered the 'Peerage' he committed to memory the Cambridge and Oxford Calendars. "I have now," says he, "the whole of our 'University Fasti' by heart; all, I mean, that is worth remembering. An idle thing; but I wish to try whether my memory

is as strong as it used to be, and I perceive no decay of my powers."

Magliabecchi, of Florence, was celebrated for his bibliographical knowledge, and was styled "a universal index, both of titles and matter." While librarian to the Grand Duke, the latter sent one day for him to inquire whether he could procure a certain book that was particularly scarce. "No, sir," answered Magliabecchi; "it is impossible, for there is but one copy in the world, and that is in the Grand Seignior's library at Constantinople, and it is the seventh book on the seventh shelf on the right as you go in!"

Mezzofanti a cardinal, had a wonderful memory and intuitive power of acquiring languages. He was master of upward of fifty dialects, and possessed some knowledge of at least twenty more. When Dr. Tholuck visited the Vatican he was amazed at the accuracy with which Mezzofanti kept up the dialogue, first in Arabic, then in Persian; while in the College of the Propaganda he delivered a set speech to some students from China. This celebrated linguist was described as a "walking polyglot, a monster of languages, and a Briarius of parts of speech." It is curious to relate that upon one occasion, on his recovery from a severe attack of fever, he was entirely oblivious of all his linguistic knowledge, except his native tongue.

Mithridates, King of Pontus, had an empire in which, it is said, two and twenty languages were spoken, and he could converse in all of them without the aid of an interpreter.

Müller, the historian, had a very retentive memory. Madame de Staël says:

"The six thousand years of the world's history known to us were all perfectly arranged in Müller's memory. He knew every villlage in Switzerland, and the history of every noble family. One day the company demanded of him the series of the sovereign counts of Bugey. Müller named them instantly, except that he could not recall whether one of them had been regent or had reigned by title, and he seriously reproached himself for such a failure of memory."

Niebuhr affords a similar illustration. In his youth he was employed in one of the public offices of Denmark, when a book of accounts having been destroyed, he restored its contents by an effort of his memory.

Porson, Richard, declared that originally he had a good memory, but what he obtained in this respect was the result of discipline only. In proof of his extraordinary memory, Lord Abinger says that he has

known him to repeat the entire poem of "The Rape of the Lock," referring, as he went on, to similar passages in classical writers which he supposed Pope to have imitated. On one occasion he resolved to say nothing for a week which was not to be found in Shakespeare, and he astonished his associates by his readiness in answering, in the very words of the poet, the most trivial as well as the most serious questions that were put to him. Porson, on one occasion, happened to call upon a friend and found him reading Thucydides. Being asked casually the meaning of some word, he immediately repeated the context. "But how do you know that it was this passage I was reading?" inquired his friend. "Because," answered Porson, "the word only occurs twice in Thucydides; once on the right-hand page in the edition you are now using, and once on the left. I observed on which side you looked, and accordingly I knew to which passage you referred."

Sanderson, Bishop, could repeat all the odes of Horace, all Tully's Offices, and much of Juvenal and Perseus from memory.

Scaliger is said to have learned to recite the whole of the Iliad and Odyssey within three weeks.

Scott, Sir Walter, giving an account of his own boyhood, says: "Spenser I could have read forever; and, as I had always a wonderful facility in retaining in my memory whatever verses pleased me, the quantity of Spenser's stanzas which I could repeat was really marvelous."

Wallis. Of this mathematician it is related that while in the dark, he could extract the cube root from any number consisting of thirty figures.

Woodfall, the brother of the celebrated publisher of the "Junius Letters," would attend a debate, and repeat it accurately the next morning, without using any notes. This power earned him the sobriquet of "Memory Woodfall." CAXTON.

"THAT THAT," ETC. (p. 293.) In the lines there given the word *that* is shown in its various significations. What follows exemplifies "I know:"

"I thought I knew I knew it all,
But now I must confess,
The more I know I know I know,
I know I know the less." JERE HEMPY.

Let all go *thorough*, *though*, *through* this *thought*.

NOVEL CATALOGUE OF CHARLES DICKENS'S WORKS. The following curious catalogue of Charles Dickens's books is worthy of preservation:

"Oliver Twist," who had some very "Hard Times" in the "Battle of Life," and having been saved from "The Wreck of the Golden Mary" by "Our Mutual Friend," "Nicholas Nickleby," had just finished reading "A Tale of Two Cities" to "Martin Chuzzlewit," during which time "The Cricket on the Hearth" had been chirping right merrily, while "The Chimes" from the adjacent church were heard, when "Seven Poor Travellers" commenced singing a "Christmas Carol;" "Barnaby Rudge" then arrived from the "Old Curiosity Shop" with some "Pictures from Italy" and "Sketches by Boz," to show "Little Dorritt," who was busy with the "Pickwick Papers," when "David Copperfield," who had been taking "American Notes," entered and informed the company that the "Great Expectations" of "Dombey and Son," regarding "Mrs. Lirriper's Legacy," had not been realized, and that he had seen "Boots at the Holly Tree Inn" taking "Somebody's Luggage" to "Mrs. Lirriper's Logdings," in a street that has "No Thoroughfare" opposite "Bleak House," where "The Haunted Man," who had just given one of "Dr. Marigold's Prescriptions" to an "Uncommercial Traveller," who was brooding over "The Mystery of Edwin Drood." While thus engaged he received "A Message from the Sea," which was dated from "The Haunted House," located, as every lawyer knows, on "Tom Tiddler's Ground," and which for many years was "A House to Let;" and no wonder, for it was beset with all "The Perils of English Prisoners," and in its gloomy chambers was written the jolly life of "Joseph Grimaldi, the Clown," who always, when travelling, lunched at "Mugby Junction," where the merciless conductors invariably "Hunted Down" hungry wayfarers, who to while away the weary waiting moments, profitably and pleasantly, employed the time in reading the volume of "Dickens' New Stories," and "The Pick-Wick Papers." But when the meal was once served, the readers, in their attempts to get through the edibles, did not make "A Lazy Tour of Two Idle Apprentices."

THE TEN FIRST EVENTS IN THE WHITE HOUSE. (WASHINGTON.)

Mrs. Abigail Smith Adams, wife of President John Adams, was the first lady who occupied the White House, Sunday, November 15, 1800.

The first birth in the White House was that of James Madison Randolph, which occurred in the year 1806.

The first New Year's reception at the White House was held by President John Adams, in the year 1801.

The first and only silver-wedding ever celebrated in the White

House, was on December 31, 1877, to commemorate the twenty-fifth anniversary of the marriage of President and Mrs. Hayes.

Mrs. Eliza Garfield was the first mother who occupied the White House while her son was President at the same time.

Mrs. Dorothy Payne Madison was the first wife of a U. S. President who was honored by Congress conferring the Franking Privilege upon her, and also voting her a seat on the floor of the Senate.

The first wedding that occurred in the White House, was the marriage of Miss Maria Monroe to her cousin, Mr. Samuel L. Gouverneur, of New York, March, 1820.

President William Henry Harrison was the first President who died in the White House. He died Saturday, September 10, 1841.

Mrs. Letitia Christian Tyler was the first and only President's wife who died in the White House. She died Saturday, September 10 1842.

President John Tyler was the first and only President who committed matrimony while living in the White House, June 26, 1844.

W. I. BRENIZER, Wadsworth, Ohio.

ENGLISH GENTLEMAN'S EDUCATION IN THE 14TH CENTURY. (p. 396.) "For whosoever studieth the laws of the realm, who studieth in the universities, who professeth the liberal sciences, and (to be short) who can live idly, and without manual labor, and will bear the part, charge, and countenance of a gentleman, he shall be called master, for that is the title which men give to esquires and other gentlemen, and shall be taken for a gentleman."—*Commonwealth of England.*

J. H. W. SCHMIDT.

THE FIRST COLONY TO ASSUME INDEPENDENCE. (p. 269.) "The 20th of this month (June, 1884,) is the anniversary of the Mecklenburg Declaration of Independence, which was made at Charlotte, N. C., in the year 1775. The Old North State claims to have been the first of the thirteen colonies which threw off allegiance to the British Crown. The primitive white population came of the stock that had sturdily resisted divine right and ecclesiastical intolerance beyond the sea—men in no mood to submit to oppression in the land to which they had resorted for liberty. They met in the little Court House at Charlotte—unfortunately demolished—and then and there signed a counterpart of the more ambitious pronunciamento with which every citizen of the United States is familiar, afterward organizing self-government, raising an armed force and putting themselves in readiness to defend the rights so boldy asserted."—*The South.* L. M. G.

Answers to the Geographical Paradoxes.

(Chapter I, Nos. 1 to 23.)

We here give the answers to the first chapter of geographical paradoxes found in the April No., page 337. The answers are taken seriatim from an old work kindly loaned us by Mr. Thomas P. Stowell, Rochester, N. Y., entitled as follows:

"A Mathematical Miscellaney in Four Parts. 1. An Essay towards the probable solution of the forty-five surprising Paradoxes in Gordon's Geography. 2. Forty-five new and amazing Paradoxes, some in verse, some in prose, with their solutions. 3. Answers to the Hundred Arithmetical Problems, left unanswered in Hill's Arithmetic, and Alexander's Algebra. 4. Miscellaneous Rules about forming Ænigmas, Questions, the Doctrine of Eclipses, of Pendulums, the Equation of Time, concerning Easter, &c. By a Lover of the Mathematicks. Dublin: Printed by and for S. Fuller, at the Globe and Scales in Meath street, MDCCXXX. 12m, pp. 156.

The answers are here given in the same words, except that some of the spelling has been modernized.

1. The two remarkable places are the two Poles; for to the North Pole the sun rises about the 10th of March and sets not till about the 12th of September, and the ensuing twilight continues till the sun be 18 degrees below the horizon, *i. e.*, about the 2d of November, then dark night continues till about the 18th of January, at which time the day breaks, and the morning twilight continues till sunrise on the 10th of March. Hence betwixt daybreak and twilight's end are about 288 days, but totally dark only 77 days. When it rises to the North Pole it sets to the South, and *vice versa;* and because it rises but once and sets but once in the year, to either, there is but one day and one night in the whole year.

2. If by "neither day nor night," he meant twilight, it may be any climate of the frigid zones; but if it be understood that the sun neither rises nor sets for 24 hours, the places must be 90 degrees distant from the sun. Thus, if the sun be in the equator, then the Poles are the places; for at those times the sun circuits about their horizon for 24 hours, half above and half under it; hence for so long it is neither day nor night then and there. Thus, also, if the sun were in the tropic of Capricorn, 90 degrees from which would be the Arctic circle, when and where the sun would be neither above nor below their horizon for 24 hours

3. He says "of the earth," not "on the earth," which therefore means the center thereof; for imagine a hole bored through from our feet, to and through the center of the earth, to the opposite point, or

the antipodes, and thaf one man descended toward the center at one end of the hole, and another man descended at the other end of the hole, till they both met at the center, so would they stand on each other's feet, with their heads towards the zenith, in their natural posture without feeling each other's weight. According to the Maxims, "No heavy body gravitates in the center;" and, "All heavy bodies tend to the center;" whereas a gravitation at the center must imply necessarily a divergency from the center, or an ascent, which is absurd.

4. This place must also be the center of the earth, for the reasons mentioned in the last.

5. This may either mean the South Pole, which hath not only the least but greatest, and all intermediate degrees of longitude, all which meet in the Poles; or all places that lie under the first meridian, have both the least and greatest degree of longitude, as at noon is the greatest and least number of hours; because then and there we begin our reckoning. Thus, Trinidad is in latitude south, 20 degrees, and under the first meridian, with them who reckon from St. Michael's; or Tristam de Cunba is in 36 degrees, 54 minutes south latitude, and same longitude, with Teneriffe; all which according to the old way of reckoning longitude, are not only in the beginning of the first degree, but also in the end of the 360th degree of longitude.

6. By "the globe," may be meant the artificial globe, and by "the meridian," may be meant the brazen meridian belonging to it, which may be 5 degrees thick; then suppose three places, A, B, C; A to be Dublin, in latitude 53½ degrees, and longitude 20 degrees; B to be Lisbon, in latitude 38½ degrees, and longitude 18 degrees; C to be the isle Paxaros, in latitude 8 degrees, and longitude 200 degrees; all which, though they differ both in latitude and longitude, yet they may all lie under one and the same brazen meridian. Or without equivocation, suppose that one place under the Pole, a second on this side, and a third on the other, under the same meridian circle, so they may all differ both in latitude and longitude, for the Pole contains all degrees of longitude.

7. Divers geographers begin their first meridian at divers places; thus, Ptolemy at Cape Verde, (formerly one of the Fortunate Islands,) Mercator at St. Michael's in the Azores; Blaeu at Teneriffe, one of the Canary Isles, &c. Now if you take (under the same latitude) three places (suppose ten degrees from each of these first meridians) they agree all in latitude, also in longitude from these three respective places, and yet lie under three different meridians respecting the Globe; or which is much to the same purpose, choose any three places under different meridians, and one parallel of latitude, as Pico, St. Nicholas and Lisbon, and begin the longitude at every one of them; so will they all be first meridians and agree in having no longitude, and being in the same parallel will agree also in latitude.

8. Different parts of the said island may be supposed to compute differently, some by the solar year, some by the lunar, or some use different courses of the moon; in one place her periodical, in another synodical, which is a larger revolution than the former. So within the compass of some years, the difference will amount to seven months. Or, suppose the island to be Negropont, in the Ægean sea, where both Christians and Turks dwell. Now the Turks follow the lunar year, which is 11 days less than the solar, which the Christians account by. Now if the children should live 30 solar years together, and then die, the Turks would account them 10 months older than the Christians. Or if one of the children sails directly east, and the other directly west, when they encompass the globe of the earth, once (which is now easily done in a year) there will be two days difference in their ages, and in forty years thus sailing, one would be 80 days older than the other. Or, suppose one lives without the Arctic circle, where no day exceeds 24 hours, and the other goes and lives in the latitude of 73 degrees, 26 minutes, where the day is three months long, and then returns, and then die at one instant, the one will be three months older than the other. But the first two solutions seem preferable because of these words in the Paradox: "Living together for several years." Yet because the last two carry instruction along with them, I would not omit the mention of them.

9. This also may be solved two ways: first, if they keep their Sabbaths on different days of the week, as the Christians on Sunday, the Grecians on Monday, the Persians on Tuesday, the Assyrians on Wednesday, the Egyptians on Thursday, the Turks on Friday, the Jews on Saturday. Or, better thus: the two places are, one Macao and the other Philipine Isles, near each other and under the same meridian, yet they differ one day in their account; for, in the Philipine Isles the Spaniards, when it is their last Saturday in lent, the Portugese in Macao eat flesh, it being their last Sunday in Easter. The cause of this difference is the Spaniards sailed thither westerly, and lost half a day, and the Portugese sailed thither easterly and gained half a day.

10. Under the South Pole directly. For all winds blowing there must needs blow north, as all winds blowing at the North Pole must needs blow south, because there the meridians, which are north and south, are the azimuths all concentering in the Pole, which is their zenith.

11. Perhaps it never doth shine on that hill, because there is a mountain said to encircle all Bohemia, or never till noon; so then, if you tell the blind man the sun shines, he will tell you it is 12 o'clock. Howbeit, I know not a better way to make a blind man's sun-dial than this: Fill a glass globe with water, which fix in a sphere, with 12 polished iron meridians, each having so many nicks as the number of

hours belonging thereto, which let be fixed precisely at the distance of the focus from the globe, so will the globe full of water unite the solar rays that they will burn at a distance. Thus the equinoctial dial being fixed in the sunshine, on a hill or in a valley, one that is stone blind may feel which meridian is hottest, and grope out, by the nicks the number of the present hour.

12. Anywhere in the torrid zone, where the latitude is less than the declination of the sun, and both towards the same Pole. The sun comes twice to the same point of the compass, both forenoon and afternoon: and an equinoctial dial placed horizontally, the shadow of the gnomon shall go back, *plus minus*, twice every day. But because the Paradox mentions "a certain kind of dial," I suppose it may be thus answered, by a plain equinoctial dial, described on both sides of a horizontal plain, and with two gnomons, and near the tropic, when the latitude and declination are equal, before the sun comes to the mathematical horizon in the morning, he will shine on the lower side of the plain, and the shadow of the gnomon will run westward, *ad infinitum*, and presently after six o'clock, as he shines on the upper plain, the shadow runs eastward till noon, and thence to six in the evening, at which time the shadow on the lower plain, will begin and run westward till sunset. There may by concave, convex, and reflex dials, be other ways of solving this. Note that in latitude 18 degrees north, the retrogradation of the shadow will continue, more or less, from the 1st of May to the 26th of July, *i. e.* 80 days, which the sun spends in moving 18 degrees, north declination, till it comes back to the same degree again.

13. A horizontal dial, under the equinoctial line, casts no shadow at 12 o'clock, twice every year. Or, because the place mentioned in the Paradox are betwixt the tropics, the sun comes twice in the year to their zenith, and then the gnomon casts no shadow exactly at noon. Or, it may be the blind man's dial aforesaid in the 11th Paradox. But I rather take it to be a globe, rectified according to the latitude and day of the month, and the index to the hour 12, and to the sun's place apply a perpendicular or spheric gnomon, which is to be there fixed, and the globe turned till it casts no shadow, so will the globe's index point out the hour any time when the sun shines as well in these parts of the world as in those islands. For dials may be made to show the hour, without shade from either stile or hour line, as a globular dial, having a movable equator, and a fixed stile or gnomon thereon.

14. The prime meridian from which longitude is accounted, both ways, east and west, passes through the middle, betwixt the ship and island, and so regard is had to the east and west longitude, and not to the points of the compass.

15. It is impossible for two persons to be in one and the self same

individual place together. Others say by reason of the earth's motion they cannot continue in the same air. Others say, "two on the throne cannot continue in mutual love and friendship." Or, there may be volcanos, caves, and lakes, which emit sulphurous, pestilential, and killing vapors, though situated in a pure wholesome air, as Switzerland, Judea, and Iceland, in which are an Ætna or dead sea, and in the last both. But I rather take it to be directly under the Poles, which by reason of its superlative cold, must needs have a pure air. But we hear of none that ever got within 100 leagues of them, let alone to stay two minutes there, by reason of the mountains of ice, frozen sea, and excess of cold for 1000 miles around them.

16. If the place be eastward of the Levant, a ship may be carried by an east wind round the globe to it, provided some east point be fixed. Or, where there is a violent tide, the gulf of Horida may be meant. But the quibble may lie in the word "shape," for an east wind may be best for carrying her out of a harbor, to sail to a place on the eastern part of that island or continent. Or, it may mean the straits of Gibraltar; for a brisk Levant raises the Mediterranean, in so much that the passage through them is the safer, as it is to come in to a harbor, when it is high water. Thus, if I mistake not in the East India voyages, near or on the line, a wind from the Levant seems to be the only wind to keep a ship from being driven to the African shore.

17. Under either of the Poles, in which all the points of the compass meet in the center, as aforesaid, in Paradoxes 5 and 10, of the foregoing.

18. This is occasioned by refraction, some of whose properties are: Firstly. The oblique rays out of a thinner medium falling on a grosser are refracted, or accede toward the perpendicular let fall from their entrance. Secondly. Rays out of a grosser medium recede further from said perpendicular. Thirdly. Perpendicular rays are not refracted. Fourthly. The greater is the refraction, the further the rays are from being perpendicular. Hence, it is that the sun and stars' refraction is greater, the nearer they be to the horizon; also, the thicker the atmosphere the greater the refraction; as near the poles and in the northern seas, as the Baltic. Refraction is useful in the first discovery of land, while upon the sea, raising the tops of mountains in the air, to be seen several leagues further off, than they would be were there no refraction. This made the Hollanders in Nova Zembla, see the sun rise some fifteen days before they expected it, or would have it, had there been no refraction. This also is the reason a piece of silver which could not be seen in a basin, yet being covered with water, a thicker medium than air appears visible: and also, why if a man would shoot a salmon under water he must not aim at that point of the water where the ray of sight enters, but a great way on this side of it; as, if the salmon was in the perpendicular let fall from the

point where the ray of sight enters the water. The ingenious Lowthorp, about 1700, gave occular demonstration of the refraction, by making a vacuum between two inclined planes of glass, by the help of quicksilver, through which an object viewed with a telescope was seen, upon re-admission of the air, very sensibly to change place according to the different density thereof. (See Phil. Transactions, No. 257.)

19. The sun is nearer at noon to the inhabitants of any part of the earth, as well as Naples, by the semi-diameter of the earth; which by the most accurate observations yet made, is 3,692 English miles.

20. This village, perhaps, is near Lewis in Sussex, lying under a high mountain; there about the time of the winter solstice, the sun is but a short time visible to the inhabitants. Or, some valley or glen surrounded with hills, in or near Wales, that in the winter it is near noon before the sun approaches them, and then disappears presently; whereas in an open place in Iceland, or on the top of a high mountain, there the sun may much sooner and much longer appear, and the more because of the greatness of refraction, which the grossness of the atmosphere magnifies. Moreover, in glens near mountains, it is observable, there is least sunshine, because mists are more frequent.

21. "The light that falls upon any body, being always in reciprocal duplicate ratio, of the distance from the luminous bodies," hence, it follows that not only in Æthiopia, but in all parts of the world, the moon doth always appear to be the most enlightened at the full, when she is least enlightened, because she is then removed from the sun farther than at the new moon; by the diameters of the moon's orbit, at which time, though nearest to the sun, she appears least enlightened to us, when she is in reality most. Or, Æthiopia, interior or exterior, being situated near or under the tropic of Capricorn, and has valleys surrounded by prodigious high mountains, and the terms, most and least enlightened, may either respect, the moon's body, or the time of her shining. Firstly. If her body, observe that the moon is as well enlightened by the earth, as the earth by the moon, as discovered by telescopes in the hands of modern astronomers; and neither the ancients did, nor moderns do question, that both receive light from the sun. Wherefore at the full, when she seems most enlightened at any one place, she is least, in respect of herself, because then she receives only those rays that come directly from the sun. But at the new moon when she seems least enlightened to us, she is most in respect to herself, because she receives light from the sun on that side next to him, and light from his beams reflected from the earth, to that part of the moon next to us. So at conjunction, she is in a manner, wholly illuminated in herself, and but half in opposition. Secondly. If it reflect the time of her shining, it is winter in Æthiopia when it is summer with us, and *vice versa*, they have longest nights when ours are shortest, and the contrary. Wherefore to them the moon will be most

or shine longest when to us least, and also most to us when least to them.

22. If puppets, insects, stones, animalculæ, birds, fishes, or plants, by a catachrasis may be called inhabitants, then may our author mean the Island of Parrots, situated in *Terra Australis incognita*, or any uninhabited island, discovered by our latest travellers, where no other inhabitants are, save such plants, fishes, stones, insects, and animalculæ.

23. Firstly. It is doubless under the South Pole. But, Secondly. Taking sun for sunshine, by a metonymy, it may intend any place beyond the Antarctic circle; and then it will not mean that the sun stands still in the meridian, but that he enlightens it for as many days as he is above their horizon; and this as usual, when we say the sun moves not from such a wall or dial for so many hours. Thus, in latitude 68 degrees south, the sun shines upon its meridian constantly for 30 days.

WHO FIRST TRANSLATED THE WHOLE BIBLE INTO ENGLISH? No doubt everybody will say at once John Wickliffe: nor is there any other claimant. However, some years ago I had occasion to study up the subject, and came to the conclusion that the first translator was John de Trevisa, now almost forgotten, and yet of whom old Mr. Fuller in his "Church History of Britain" says:

"*The Death of John de Trevisa, who translated the Bible into English, yet escaped persecution, A. D. 1397.* This year a goodly, learned and aged servant of God ended his days; John de Trevisa, a gentleman of an ancientf amily, born at Crocadon in Cornwall, a secular priest and vicar of Berkely, a faithful and painful translator of many and great books into English, as 'Polychronicon' written by Ranulphus of Chester, 'Bartholomaeus' De Rerum Proprietatibus. But his masterpiece was the translating of the Old and New Testaments; justifying his act herein by the example of Bede, who turned the Gospel of John into English. I know not which more to admire, his ability that he could, his courage that he durst, or his industry that he did perform so difficult and dangerous a task, having no other commission than the command of his patron, Lord Berkely."

From the same author we learn that Trevisa was ninety years of age at the time of his death; born about seventeen years before Wickliffe and living thirteen years beyond his day; he was not so much of a public character as Wickliffe, but a man of much more learning; and in addition to the translation of the whole bible into English, he had the Apocrypha in Latin, French, and English, written on the ceiling and walls of his chapel at Berkeley; and which not long since,

(namely, A. D. 1622,) so remained as not much defaced. After the above record from Mr. Fuller, we quote the following, which gives su to understand that the English translation of Trevisa preceded Wickliff's.

"Midnight being past, some early risers even then began to strike fire, and enlighten themselves from the scriptures."

Moreover, we gather the same fact from the very learned preface of King James's translation, where reference is made to Trevisa as preceding Wickliffe. J. A. B., Cleveland, Ohio.

WHERE WOMEN CAN VOTE. The recent Report of the Bureau of Education states where women may vote.

In Dakota, Kansas, Nebraska, New Hampshire, Vermont and Wyoming, at school meetings; in Colorado and Minnesota, at school elections; in Massachusetts, for members of school committees; in Michigan and New York, at school meetings if they are tax-payers; in Washington Territory, if they are liable to taxation; in Idaho, widows and unmarried women may vote as to special district taxes if they hold taxable property; in Oregon, widows having children and taxable property may vote at school meetings; in Indiana, women "not married nor minors, who pay taxes and are listed as parents, guardians or heads of families, may vote at school meetings;" in Kentucky, any white woman having a child of school age is a qualified school voter; if she has no child, but is a tax-payer, she may vote on a question of taxes; in Illinois, Iowa, Kansas, Louisiana, Massachusetts, Michigan, Minnesota, Pennsylvania, Vermont, and Wyoming, women are eligible to school offices generally; in Colorado, to school district offices; in Wisconsin, to any offices except superintendent; in New Hampshire, and Rhode Island, they may serve on school committees; in New Jersey, as school trustees; in Connecticut, as school visitors; in Maine some of the offices are open to women; in California, all offices are open to women unless especially forbidden by the constitution; in Utah, no discrimination on the ground of sex is made as to voting in general. J. Q. A., Natick, R. I.

FIRST GREEK BOOKS PRINTED IN AMERICA. Dr. Isaac H. Hall says that the earliest Greek book printed in this country was Matthew Carey's edition of the "Enchirdion" of Epictetus, in 1792. The first Greek Testament came from the press of Isaiah Thomas in Worcester, Mass., in 1800. Seven editions, following three foreign originals, served for the next 20 years. From 1821 onward, each year has seen at least one, except the years 1824, 1828, 1830, 1836, 1839, 1843, 1867, and 1874. J. Q. A.

QUESTIONS.

"Attempt the end, and never stand to doubt;
Nothing's so hard but search will find it out."—*Robert Herrick.*

a. What is the origin of the word *Turkey*, the country; also, the word *turkey*, the fowl? SARAH ABRAMS.

b. What were the Marian persecutions? L. M. O.

c. Who was the "Wizard of the North"? Why so called? L. M. O.

d. What was the weight of Daniel Webster's brain? What other persons have died with similarly heavy brains? L. M. O.

e. What political names are sometimes given to the United States flag, and why so given? L. M O.

f. What is the meaning of the name *Washington?* C. L.

g. Who was the first to project a railroad to connect the eastern portion of the country with the Pacific coast? EYE-GLASS.

h. What is the mathematical figure called a "Limaçon"? It is mentioned several times by Prof. Wolstenholme in his articles in Vol. XL of the *Educational Times Reprint*, a semi-annual volume of mathematical papers published in London. G. S. CLARK.

i. What is the English of the words "*Om, mani padme hum,*" a portion of a line in the last paragraph of Edwin Arnold's poem, "The Light of Asia"? The lines are as follows:

"The dew is on the lotos! Rise Great Sun!
And lift my leaf and mix me with the wave.
Om, mani padme hum, the sunrise comes!
The dewdrop slips into the shining sea." G. S. C.

j. According to the Roman method of notation, what would VX = ? CXD = ? DXC = ? "A dash placed over a letter makes the value denoted a thousand fold." Would it be proper to write I with a dash over it, instead of the letter M, to denote 1,000? OBELOS.

k. Will some reader please explain what the following designations of Buddha are, found in Edwin Arnold's poem, "The Light of Asia"? (1) The three doors. (2) The triple thoughts. (3) The five great meditations. (4) The five-fold powers. (5) The six-fold states of mind. (6) The eight high gates of purity. (7) The ten obesrvances. OBELOS.

l. What are we to understand by the term *Alwato* by Stephen Pearl Andrews, mentioned on page 388, last line, of your magazine? ANDREW SMITH.

m. We hear in these days of many who die of "Bright's Disease;" and occasionally a death by *Addison's Disease.* Will some person give us a short account of the personages that gave these names to these diseases? ANDREW SMITB.

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"*Truth always has the vantage ground.*"—FRANCIS BACGN.

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John Elliot's Indian Bible.

The earliest version of the Scriptures printed in the United States was the celebrated Indian Bible of John Eliot, finished in 1663, and is eagerly sought for by collectors of rare Americana. Edward Everett says, in his address at Bloody Brook:

"Since the death of Paul, a nobler, truer, and warmer spirit than John Eliot, never lived; and taking the state of the country, the narrowness of the means, the rudeness of the age, into consideration, the history of the Christian church does not contain an example of resolute, untiring, successful labor, superior to that of translating the entire Scriptures into the language of the native tribes of Massachusetts; a labor performed, not in the flush of youth, nor within the luxurious abodes of academic lore, but under the constant burden of his duties as a minister and a preacher, and at a time of life when the spirit begins to flag."

Such is the judgment pronounced by our great orator upon the "apostle to the Indians."

Before entering upon a description of this celebrated Bible, let us take a brief glance at its translator. John Eliot was born at Nasing,* in Essex, England, in 1604, and educated at the University of Cambridge. He was subsequently persecuted for non-conformity to such a degree as "not to be allowed even to teach a school in his native country," and came to America, landing at Boston, on November 3, 1631. In the following year he became pastor of a Congregational

* Allen and other authorities incorrectly state his birth-place as Nasin.

church in Roxbury, and having learned the language by the aid of an Indian servant in his employ, he preached his first sermon in the native vocabulary of the Indians in 1646, at Nonantum, now Newton. He had numerous difficulties with the colonists, whom he had offended by his work, "The Christian Commonwealth." * But, assisted by twenty-four of his converts, he kept industriously at his task of converting the lost tribes of Israel, as he evidently regarded them. He died in 1689, after having seen his Bible go through two editions. Eliot was one of the committee by whom "The Bay Psalm Book" was prepared, and the author of an Indian grammar, and various translations into the language of the natives.

The translation of the Bible into the language of the Mohegans was begun in 1660, but the magnitude of the undertaking, and the attending difficulties, sometimes discouraged him. In his "Further Progresse of the Gospel" published in 1655, he writes despondingly. "I have no hope to see the Bible translated, much less printed, in my own day." He was destined, however, to see his task completed, for through the aid of "The Corporation for Promoting the Gospel among the Heathen in New England," "The New Testament and Psalms in Metre," were published at Cambridge in September, 1661. This work is contained in a quarto, bearing the imprint of Green and Johnson, and was dedicated to King Charles II, who had been restored to the throne a short time previously.

The entire Bible, and a version of the Psalter in a separate volume, were completed in 1663, and a copy of each forwarded to the King. Over a thousand copies were printed, of which twenty were dedicated to Charles II. The latter copies are excessively rare. The title-page is in English and Indian, and concludes:

Cambridge.
Printenoop nashpe Samuel Green.

The first impression of the Indian Bible, says Convers Francis, in his biography of Eliot, sufficed for about twenty years. Another edition of the New Testament was published in 1680. Eliot, in a letter written to the Hon. Mr. Boyle during this interview, alludes to it when he says:

"We are at the nineteenth chapter of the Acts; and when we have

* This book was published in England in 1660. It was pronounced seditious by the colonial government, publicly recanted, and suppressed.

impressed the New Testament our commissioners approve of my preparing and impressing the Old."

This New Testament has the imprint of Cambridge, but no printer's name. In addition to the Psalms a catechism was annexed. A second edition of the Old Testament appeared in 1685, printed at Cambridge by Samuel Green. It was bound with the 1680 edition of the New Testament, the two thus constituting the second edition of the entire Bible. Each part has but one title-page, in the Indian language. The entire impression consisted of two thousand copies. Eliot superintended the work, and gave a portion of his salary towards defraying the expenses. He received for the same purpose from the corporation in England, through Mr. Boyle, nine hundred pounds. The entire expenses have been estimated at about one thousand pounds. Eliot apologized to Mr. Boyle for the slow progress of the work, by alleging the want of a sufficient number of workmen, and the interruption of the work by sickness during the winter of 1683–4. The Rev. John Cotton of Plymouth, who was also proficient in the Indian language, rendered valuable assistance to Eliot in the preparation of the second edition. The latter acknowledged this obligation in a letter to Mr. Boyle, in 1688.

The Bible is translated into a dialect of what is called the Mohegan tongue, which was spoken by all the Indians of New England, varying but slightly in the different dialects of the several tribes; and although printed in a language now no longer in existence, it is the only remaining monument of a great race, and affords important aid in the study of comparative philology.

Cotton Mather informs us that the anagram of Eliot's name is *Toile*, which conceit has the merit of expressing one of the chief traits in the character of the "Apostle to the Indians." CAXTON.

FIRST COLONIAL ASSEMBLY—FIRST WRITTEN CONSTITUTION—FIRST LEGAL DECLARATION OF LIBERTY OF CONSCIENCE. Governor Yeardley believed that the colonists should have "a hand in the governing of themselves." He accordingly called, at Jamestown, June 28, 1619, the first legislative body ever convened in America. It consisted of the governor, council and deputies, or "burgesses," as they were called, chosen from the various plantations, or "boroughs." Its laws had to be ratified by the company in England, but in turn the orders

from London were not binding unless ratified by the colonial assembly. Their privileges were afterwards (1621) embodied in a *written constitution*—the first of the kind in America. A measure of freedom was thus granted the young colony, and Jamestown became a nursery of liberty.

The Connecticut colony, proper, comprising Hartford, Weathersfield and Windsor, adopted a written constitution in which it was agreed to give the right to vote to all freemen. This was the first instance in all history of a written constitution framed by the people. The New Haven colony, founded 1638, by a number of wealthy London families, took the Bible for law, and only church members could vote. (*Query.* When was that law repealed?) The Saybrook colony was at first governed by the proprietors, but was afterwards sold to the Connecticut colony. This reduced the three colonies to two.

After Roger Williams visited England and obtained a charter uniting the colonies, Rhode Island and Newport, the people met, elected their officers, (1647,) agreed on a set of laws guaranteeing freedom of faith and worship to all. This was the first legal declaration of liberty of conscience ever adopted in Europe or America.

A Maryland assembly passed the celebrated Toleration Act, (1649), which secured to all Christians liberty to worship God according to the dictates of their own consciences. Two years before, Rhode Island had passed an act protecting all kinds of religious faith and worship. Maryland extended protection to all forms of Christianity alone. Maryland, like Rhode Island, became an asylum for the persecuted. (*See Barnes's Brief U. S. History.*) J. Q. A.

ASTRAY LETTERS. It is not a matter of so much surprise that as many as 4,000,000 letters go astray in this country, when one considers the many cities and towns bearing the same name. Instance in the United States there are: Baltimore, 5; Boston, 11; Brooklyn, 18; Buffalo, 16; Burlington, 17; Charleston, 17; Chicago, 4; Cincinnati, 8; Cleveland, 10; Columbus, 19; Dayton, 25; Detroit, 5; Louisville, 15; Manchester, 26; Memphis, 8; Milwaukee, 2; Nashville, 14; Omaha, 5; Philadelphia, 9; Pittsburg, 8; Portland, 24; Quincy, 15; Richmond, 22; Springfield, 25; St. Joseph, 15; St. Louis, 4; St. Paul, 12; Toledo, 7; Washington, 30; Wilmington, 13; Williamsburg, 28. H. W. T.

SERIOUS THOUGHTS.

1. *To be or not to be* may, or may *not*, be the same thing! If we base our actions on faith, or mystery alone, we are foolish; while on the contrary, if we use *facts*, and *logic* as a law, we are correct every time, and *not* foolish!

2. *Human progress* will move on in a straight line in all cases. and never "zigzag," if we *start*, and *continue* with *Reason* as our *guiding star*, invariably avoiding *superstition* and *dogma*.

3. *Cerebration* must have occurred, according to the *ancient history* in the writings of *Moses*, in the of "Noah," in the building of the *ark*, that would accommodate *a pair*, of *every living thing* with sufficient provisions, to feed them *forty days*. He certainly must have exercised his *brain* considerably, as a ship-builder, as well as a commissary officer, and *he* was born in the year of the world 1056; while *Daniel* was born in the year of the world 3425.

4. *Should we point toward* any given object in question, be it directly from the center of the earth, on a line with ourselves, to any point of the compass expressed, we will represent and state a *stubborn fact*, and not an *ignorant trick*.

5. *The English version* of Psalm CXIX, 101 imputes to the Psalmist a very upright and honorable course of conduct all through his life; does this statement of his, comport with the Uriah and Nabal transactions?

6. *For a correct translation* of the Old Testament, as to *euphemisms, etc.*, to which translation, shall we refer among the many now extant? or shall we wait for the new version just about to issue from the English commissioners?

7. *Should we place confidence in the Sayings* of any *prophet* or *prophets* in this or any past age of the world? and when did any one *raise from a dead condition?* Neither *plan* nor *rule* has ever yet been demonstrated.

8. *If the root of the word "Sheol"* signifies, as some alleged authorities claim; "a place where pledges may be redeemed, or not, and sold for the exclusive benefit of the proprietor;"—there should be no question as to the etymology of it. The ancient "Three Balls" should settle all disputes on that score. But, Webster's "Unabridged Dictionary" defines it as "the place of departed spirits; Hades."

9. *Reason brings us to Truth!* Faith is *nothing* without works.

10. *God*, according to the pentateuch, created and controlled the *devil* visibly, therefore the Devil is working with God as a subordinate.

11. *If man is not an evlovution* from the *lower* animals—Charles Darwin, and his scientific cotemporaries, must be mistaken in their conclusions, and the English government should not have given him a niche in Westminster.

12. *Fashion may be proper* — but "superstition," never! Let the plain utterance of well established *truths* become the prevailing "fashion," and we can well afford to adopt the custom, without fear of being charged with im-*propriety*.

13. *We should all endeavor* to possess the quality of becoming wise, and the ability too, and if we are not already in that condition let us try to reach that point. *Wisdom* is the great *desideratum*, free from dogma, superstition, or myths.

14. *Too many "plasters,"* (*transparent*) have been put on our sores and called *skin*; during the past period known as *Anno Mundi.*

15. *For general satisfaction*, the only reliable *prescription*, that meets the present pathological condition of community, is composed of *facts* and *figures*—not omitting quantity, and quality. *Vagaries*, and glittering generalities, are noted for their curative characters.

16. *Plagiarism.* Is not the *Golden Rule*, as given in the *papist*, and Jewish Bible, a *plagiaristic* play on "Confucius?" and who did *Old Confucius* copy?

17. *Is it not a good plan to extract the beam from our own eyes*, before examining our neighbors' too closely? M. O. WAGGONER, Toledo.

DEATH OF WASHINGTON. (p. 400.) "ENOCH CHONE" says he is told that George Washington deceased, among other *last* measures of time, "of the *last* year of the *last* century." We inform Mr. Chone that he has been *incorrectly* informed, as the *last year* of the *last* century was *1800*, and not 1799. He died between 11 and 12 o'clock, Saturday, December 14, 1799. S. H. T.

PETERLOO AND WATERLOO. The dispersion of a large meeting in St. Peter's Field, Manchester, England, by armed force, July 16, 1819, was called *Peterloo.* The assemblage consisted of operatives, and the question at issue was parliamentary reform. The word is a parody on *Waterloo*, where a battle was fought, June 18, 1815.

QUESTIONS AND ANSWERS.

" 'T is greatly wise to talk with our past hours,
And ask them, what report ?"—*Young.*

THE GENESEE COUNTRY. (p. 414.) In the year 1790, the Legislature of the State of New York formed into a county, by the name of Ontario, all that part of the State lying west of a meridian line drawn from the eighty-second mile-stone on the Pennsylvania line to Lake Ontario. Within this is the tract known as the Genesee country. The year previous to the formation of this county, Oliver Phelps and Nathaniel Gorham, Esqrs., of New England, purchased from the the State, and from the Seneca Indians, their right to that part of the country which lies between the meridian line above mentioned and the Genesee river—a tract forty-five miles wide, extending from Pennsylvania to Lake Ontario, eighty-four miles, and containing about 2,200,000 acres of land. The early settlers of this territory were chiefly from New England. The Documentary History of the State of New York contains much interesting information concerning this section of country. H. K. A., Penn Yan, N. Y.

THE HOLY INNOCENTS. (p. 415.) These were the infants whom Herod massacred at Bethlehem. They were termed in Latin *innocentes*, from *in*, not, and *nocere*, to hurt. These harmless ones were revered by the church from the first, and honored as martyrs on the third day after Christmas. In the modern church the feast of the Holy Innocents is celebrated as a special holiday by the youug. H. K. A.

THE SOUTHERN CONFEDERACY, (p. 415,) consisted of the following eleven southern and slave-holding states, which seceded from the United States in 1860-61 in the order named:

South Carolina, Mississippi, Florida, Alabama, Georgia, Louisiana, Texas, Virginia, Tennessee, Arkansas, and North Carolina.

H. K. A.

"SIXTEEN-STRING JACK." (p. 400.) Brewer, in his "Dictionary of Phrase and Fable," says John Rann, a highwayman, noted for his foppery, was so called because he wore sixteen tags, eight at each knee. He was hanged at Tyburn, November 30, 1674.

Boswell, in his "Life of Johnson," says that "Dr. Johnson said Gray's poetry towered above the ordinary run of verse as Sixteen-String Jack above the ordinary foot-pad." L. M. G.

WICKLIFFE'S BIBLE. (p. 399.) The first translation of the Bible into English by John Wickliffe, about the year 1384, was never printed, though there are manuscript copies of it in several public libraries.

J. H. W. SCHMIDT.

BURNING TAPERS IN TOMBS. (p. 396.) A full reply to the Query concerning Tapers in Tombs will be found in my monograph on "Sepulchral and Perpetual Lamps," read before the New York Academy of Sciences in 1880, and published in the "Journal of Science," London, Nov., 1879. The paper in question gives many traditions aud cites many authors who believed the legends. H. C. BOLTON.

THE "UNGULA." (p. 415.) The shape of the cork is mathematically known as the *ungula*. This is an old puzzle.

H. C. BOLTON.

"DISPROPORTIONABLENESS." (p. 392.) "I. B., M. D." asks for a *dictionary* word longer than "disproportionableness." As he does not specify *what* dictionary, I refer him to Watt's "Dictionary of Chemistry," and the examples on page 398 of NOTES AND QUERIES.

H. C. B.

OLE BULL. (p. 415.) *Correction to Query by* "IRA DOW." Ole Bull died nearly two years ago, so Mr. Longfellow's daughters could not have been his guests the past summer.

MIDNIGHT SUN. For a good description of the midnight sun, see Du Chaillu's "Land of the Midnight Sun," two vols, 8vo, New York.

H. C. B.

WHAT IS NIRVANA? (p. 368.) Max Müller, who is a very good philologist, but by no means profound in the theosophy of the ancients, was like many others at the time he wrote this, under the impression that Nirvâna means "to blow out." "As the light of a candle is extinguished, so," he says, "is the soul, according to the Buddhist belief." I prefer the opinion of the Chief Priest of the faith of Buddha at Astrakan, as given by Mr. Spottiswoode of the British Association for the Advancement of Science. This Priest says:

"Nirvâna is the state to which the soul may at last attain; it is the deliverance from evil, freedem from all excitement and change. It is derived from the negative *nir*, and *va*, to blow, as the wind. Thus it means calm and unruffled, or the peace and rest of a breeze that has spent itself, and is still."

What persons have borne a *plurality of names?* ENOCH CHONE.

We suppose the querist to mean largest number of names; if so, we call to mind, at present six, though not all having the same number.

Johann Chrysostomus Wolfgang Amadeus Mozart, (1756–1791,) the German musical composer.

We are informed by Herr C. F. Pohl, Librarian of the Geseuschaft der Musikfreunde, Vienna, in Grove's "Dictionary of Music," that Mozart was christened in full Joannes Chrysostomus Wolfgangus Theophilus; and that his father wrote instead of Theophilus, Gottlieb — in Latin, Amadeus. In his early letters Mozart added his confirmation name Sigismundus. On his first works, and those engraved in Paris in 1764, he signed himself J. G. Wolfgang Amade; in private life he was always Wolfgang.

Philippus Aureolus Theophrastus Bombastus von Hohenheim Paracelsus, (1493–1541,) a Swiss alchemist and physician.

Caius Flavius Valerius Aurelius Claudius Constantine I, the Great, (272–337,) emperor of Rome.

The seven children of the Archduke Charles Salvator of Tuscany, have 105 names among them, an average of 15 to each, the most formidable of them being Maria Immaculee Renira Josephine Ferdinande Teresa Leopoldina Antoinette Henrietta Frances, Caroline Aloisa Januaria Christina Philomena Rosalie.

The name of the Prince of Pama, a cousin of the last, is Joseph Maria Peter Paul Francis Robert Thomas of Aquinas Andrew Avellino Blasius Mure Charles Stanislaus Louis Philip of Neri Leon Bernard of Antonine Ferdinand.

The second son of the King of Portugal bears the name of Prince Alphonso Henry Napoleon Maria Louis Peter of Alcantara Charles Humbert Amadeus Ferdinand Anthony Michael Raphael Gabriel Gonzago Xavier Francis of Assisi John Augustus Julius Volfando Ignatius of Braganza Savoy Bourbon Saxe-Coburg and Gotha.

For long names there was the formerly noted French cook at Paris, Monsieur Oleanbaubingraphersteinershobienbicher. An employé in the finance department at Madrid, Spain, in 1867, bore the name of Don Juan Nepomuceno de Burionagonatotorecagageazcoecha. An Indian chief who died in Wisconsin in 1866, bore the dialect name of Kagwadawwacomëgishearg.

WHAT IS LINEAR ALGEBRA? (p. 124.) The first work on the subject of "Linear Algebra" that has come under our notice, is the work of the late Prof. Benjamin Peirce of Cambridge, Mass. It is entitled "Linear Associative Algebra," and was read as a memoir before the National Academy of Sciences in Washington, D. C., in 1870. Only a small number of copies in lithograph were taken in the author's lifetime for distribution among his personal friends. We saw a copy at the Public Library in Boston, Mass., some ten years since, and penciled down a few of the principles, formulæ, etc. It has been republished in the *American Journal of Mathematics*, Vol. IV, Nos. 2 and 3, for June and September, 1881, thus bringing this valuable and unique memoir within the reach of the general mathematical public, a work which may almost be entitled to take rank as the *Principia* of the philosophical study of the laws of algebraical operation Prof. Peirce adopts some new symbols and to represent the base of the Naperian logarithms, and the ratio of circumference to its diameter. He gives the following constants:

$$\jmath = \sqrt{-1}$$
$$\epsilon = 3.1415926536$$
$$\pi = 2.7182818285$$

The following gives, what he terms, "the mysterious formula:"

$$\jmath^{\jmath} = \sqrt{\epsilon^{\pi}} = 4.810477381.$$

Definition 38, for Linear Associative Algebra, is:

"All the expressions of an algebra are distributive, whenever the distributive principle extends to all the letters of the alphabet."

For it is obvious that in the equation,

$$(i + j)(k + l) = ik + jk + il + jl,$$

each letter can be multiplied by an integer, which gives the form

$$(ai + bj)(ck + dl) = acik + bcjk + adil + bdjl,$$

in which a, b, o, and d are integers. The integers can have the ratios of any four real numbers, so that by simple division they can be reduced to such real numbers.

Definition 39: "An algebra is associative whenever the associative principle extends to all letters of its alphabet."

But to fully comprehend and appreciate the work one must obtain it and investigate it thoroughly.

LINEAR ALGEBRA BY GEN. TEVFIK. Gen. Husseïn Tevfik, who represented the Turkish Government in Providence, R. I., for several years while a government contract was being executed, has recently published in Constantinople a work upon "Linear Algebra," the result of long study of this new branch of Mathematics. In his preface he says linear algebra much resembles "quaternions," having all the potentialities of the latter science with less of its difficulties. As the science of quaternions is accepted and taught in universities, the author is unable to see why the same welcome should fail to be accorded to linear algebra. To those interested in the higher mathematics this new work will be a fascinating study. J. Q. A.

"THE CRADLE OF ERASMUS." (p. 399.) Holland is said to be "the cradle of Erasmus," because this great scholar was born and reared there; it is called "the country of Grotius," because it was his native land, from which he was once banished; it was called "the retreat of Scaliger," because this scholar, although not a native of Holland, filled the chair of literature in Leyden University during the last years of his life; it was "the asylum of Descartes" on account of that scholar preparing most of his works there; the name "the refuge of Bayle" was given it, because it furnished a retreat for him when persecuted for opinion's sake; it was called "the school of Peter the Great," because that monarch spent some time at Saardam in learning the trade of a shipbuilder. J. H. W. SCHMIDT.

"POLAR HARMONY." (p. 270.) The quotation as given is not quite accurate. In "Sketches by Boz," in chapter III of "Seven Sketches from our Parish," entitled "The Four Sisters," I find:

"Whatever the oldest did, the others did, and whatever anybody else did, they all disapproved of; and thus they vegetated, living in Polar harmony among themselves, and, as they sometimes went out, or saw company 'in a quiet way' at home, occasionally iceing their neighbors." H. K. A.

"PRAISE-GOD-BAREBONES." (p. 400.) Your correspondent, "Z," asks for the origin of this phrase. This nickname was given to a Parliament, convened July 4, 1653, by Cromwell. A man by the name of "Praise-God Barbon" was a member, and being a violent haranguer, the name was given to the Parliament on his account, and subsequently to Puritans generally. L. P. D.

"FATHER RYAN'S" POEMS (p. 399) are published by John B. Piet & Co., 174 West Baltimore St., Baltimore, Md.

The line, "O, my God, woe are we," is found in "*De Profundis*."

J. H. W. SCHMIDT, Capital University, Columbus, O.

"MIDDLE AGES;" "MEDIÆVAL HISTORY." (p. 400.) The term Middle Ages is often applied to the long period from about 500 to 1500 A. D. The history of this period is usually called *mediæval* history. The Dark Ages include from 500 to 1000 A. D.

J. H. W. SCHMIDT.

THE HOUSE OF STUARTS (p. 400.) is often spoken of as *ill-fated* because James I of that line was murdered in his chamber, James II was killed by the bursting of a cannon; James III was murdered; James IV was killed at the battle of Flodden; and Mary Queen of Scots, and Charles I were beheaded. J. H. W. SCHMIDT.

AMERICUS VESPUCIUS, (p. 400,) a friend of Columbus, accompanied a second expedition to the new world. A German named Waldsee-Müller published an interesting account of his adventures, in which he suggested that the country should be called America. This work, being the first description of the new world, was very popular, and the name was soon adopted by geographers.—*Barnes.*

J. H. W. SCHMIDT.

MINTS OF THE UNITED STATES. (p. 416.) The ten institutions forming this bureau are submitted to the Treasury Department, and comprise the four coinage mints at Philadelphia, established in 1792; at San Francisco, established in 1854; at Carson, established in 1870; at New Orleans, established in 1835, but interrupted by the war and re-opened in 1878; the mint at Denver, established in 1846, operated only as an assay office; and the assay offices at New York, Boisé City, Helena, Charlotte, and St. Louis. A branch mint at Dahlonega, Ga., was established in 1835. Its operations were interrupted by the war in 1861, and it was never re-opened. Gold and silver are coined at the mints in Philadelphia, San Francisco, Carson, and New Orleans. Minor coins are struck only at the Philadelphia mints, where are also manufactured the coinage-dies for all the mints, and all medals and proof coins. Since 1879 all fractional silver has been coined at the Philadelphia mint. H. K. A., Penn Yan, N. Y.

"DOCTORS." (p. 388.) The proposal of "MARK SWORDS" of devising abbreviations for distinguishing the variety of "Doctors," is limited in its illustration to three styles. A practical difficulty is met in the large number of Doctor's degrees now granted by institutions of learning at home and abroad. The following list of "Doctors" is probably far from complete. Will your readers aid in filling it up?

D. C. L.. Doctor of Civil Law,
J. C. D., Doctor of Civil Law,
D. M. D., Doctor of Dental Medicine,
D. D. S., Doctor of Dental Surgery,
D. D., Doctor of Divinity,
D. T., Doctor of Divinity,
LL. D., Doctor of Laws,
J. D., Doctor of Laws,
J. U. D., Doctor of both Laws,
L. H. D., Doctor of Letters,
M. D., Doctor of Medicine,
Mus. D., Doctor of Music,
Phar. D., Doctor of Pharmacy,
Ph. D., Doctor of Philosophy,
S. T. D., Doctor of Sacred Theology,
S. D., (or D. Sc.,) Doctor of Science,
V. S. D., Doctor of Veterinary Surgery, (Science?)

H. C. B., PH. D.

DOCTOR'S DEGREES. (p. 416.) "J. Q. A.," will find the whole subject of university degrees under the article *Doctor* in "American Cyclopædia," Vol. VI, page 172, or under the same title in Johnson's "Universal Cyclodædia," Vol. I, Part II, page 1379. H. C. B.

"GOLDEN GATE," "GATE OF TEARS," AND "GOLDEN HORN."—(p. 415.) The "Golden Gate" is a name given to the entrance to the harbor of San Francisco, on account of its great beauty and the fact that it is the "gate" to a land of "gold."

The "Gate of Tears" is a name given to the entrance to the Red Sea—the straits of Babemandel. The Arabs have given it this name owing to the danger encountered by sailors in passing through. Thomas Moore, in his "Fire Worshippers," thus alludes to it:

"Like some ill-destined bark that steers
In Silence thro' the Gate of Tears."

The "Golden Horn" is the inlet of the Bosphorus on which Constantinople is situated; it is so called on account of its curved shape and great beauty. H. C. BOLTON.

USE OF THE WORD "SITUATE." (p. 408.) We can see no objection, but it seems to be "progress backward." *Note* the peculiar manner that Prof. Haldeman uses the word "dedicate," on page 4 of his little work, "Tour of the Chess Knight." (See pages 155 and 397 of NOTES AND QUERIES) Many words at the present time are used by authors in a wider sense than their definitions allow. [*Repulished with the word Note for* Not.]

QUESTIONS.

"Attempt the end, and never stand to doubt;
Nothing's so hard but search will find it out."—*Robert Herrick.*

a. What are the characteristics of the religious sect called *Stylites?* REMBRANDT ROBINSON.

b. As the logogriph of Huyghens has been solved and published (p. 365,) I would like to have Gallileo's logogriph published. History informs us he published such announcing one of his discoveries. Who will furnish it? 'OMERUS.

c. Which of the Propositions of Euclid is called the *Pens Asinorum*, and why is this phrase applied to it? DELTA.

d. In a recent work published by Lee & Shepard, Boston, Mass., entitled "The Coöperative Commonwealth in its Outline," by Laurence Gronlund, the word "coöperative" is on the outside of cover with a single dot (·) over each letter o; also the same on the title-page; but on page 7, in the text, the word is in italic (*cooperative*) with nothing over either letter *o;* on pages 8, 58, and onward in the text, the word is in Roman with nothing over either letter o; but on page 12, in the caption, the word is printed with the diæresis (¨) over the second o. What is the correct rule by grammarians for the diæresis, as we observe its use in various ways? OBSERVER.

e. There was a boy who disobeyed his father's command to sell books during the day at his stall in the market-place. The boy was proud, and did not like to do it, and ran away. Afterward when this boy had become a famous scholar and distinguished man, he went one day and stood bareheaded in that very market-place all day, to atone for his disobedience to his father so long ago. Who was this man, and when and where did the event take place? J. Q. A.

f. Said an old shipmaster, "I have long been puzzled to accoun for the small quantity of tea thrown overboard from the three small ships in Boston Harbor, December 16, 1773. Were the so-called 'tea ships' laden entirely with tea? If so, their capacity must have been small, for the 343 chests would not have loaded a fifty-ton schooner." Will any reader of this give the names of the persons who participated in the "Boston T party?" giving also their last place of residence, time and place of death, and place of burial if possible. Who was the leader, how many took part, and who was the last survivor? J. Q. A.

g. Who or what is meant by "Foul-Weather Jack?" OBELOS.

h. What was the "Bangorian Controversy? OBELOS.

a. Can any reader inform me who is the author of the following lines, and also give the remainder of the verses, if there are more?

"Out of the brain, a thought,
Out of the thought, a deed,
Out of a life in good deeds spent,
Comes ever the 'Well done' meed.

Out of the vapor, clouds,
Out of the clouds, a storm,
Out of the storm, if cheerfully braved,
The call, 'My child, come home.'" H. W. T.

b Who gave the name *Superior* to the "largest" of our Great Lakes, and when so called? In *comparison* with what Lake was it named *Superior?* X. Y. Z.

c. Ralph Waldo Emerson, in his "Representative Men," page 104, mentions the *Missourium.* Is the State-name "Missouri" the plural form of the word "Missourium"? LOGOS.

d. In the "Encyclopædia Britannica," (fifth edition, p. 68, eighth edition, p. 555,) Article, *Logarithm*, it is stated that "*It happened* that the logarithm of 10 was *2.302585+*," to the Naperian base 2.8182818. What is the import of the word *happened?* Is that number—*2.302585*—a coincidence with the same number obtained from any other formula, than that which Baron Napier used to obtain it? IGNORAMUS.

e. Where in Shakespeare's Works is a "Book of Riddles" mentioned, and what date is assigned to the book? 'OMERUS.

f. The quotation, "Learn to know all, but keep thyself unknown," is credited to *Irenæus* by Hargrave Jennings, in his work "The Rosicrucians," page 164. It is credited to *Clemens* by C. W. King, in his work, "The Gnostics, and their Remains." Can you inform me the real author of the above advice? WANT TO KNOW.

g. We have been informed that some publisher has issued a book with in a year or two, illustrating the composition of *a complete book* in all its departments, namely: Frontispiece, title-page, copyright, inscription, dedication, proem, preface, introduction, contents, divisions, text, postscript, notes, commentary, appendix, addenda, corrigenda, errata, index, glossary, the *finis*; supplement, sequel, etc; with portraits, illustrations, diagrams, etc. Can any reader give information of the book or namethe publisher. REMBRNDT ROBINSON.

h. William James 'sGravesands, LLD., is the name of the author of a quarto two-volume work entitled "Mathematical Elements of Natural Philosophy, confirmed by Experiments; or an Introduction to Sir Isaac Newton's Philosophy." A Dutch philosopher, born 1688, died 1742. How is his name—*'sGravesande*—pronounced: and what the meaning of *'s* prefixed? What the pronunciation and meaning also of *D'* in the name of *D'Hancarville* the author of *Recherches?* ENOCH CHONE.

i. "She can cut and apply stencils, model *papier mâché*, or *carton-pierre.*" What is the meaning of *carroon pierre?* EUNICE.

a. Why is the country of China known as the "Celestial Empire"? Z.

b. Webster defines *contemporary* and *cotemporary* exactly in the same words—"One who lives at the same time with another." The latter is referred to the former for its derivative. Why is the *n* dropped out of the latter, and which is the more generally used? Z.

c. The District of *Columbia* is the seat of government of the United States. When was this so designated and what are circumstances?

The United States of *Colombia* are in South America. Give the names that comprise these *States*.

The capital of South Carolina is *Columbia*, and the Capital of Ohio is *Columbus*. A county in Ohio is *Columbiana*. Give date of legislation making the former two capitals, and the latter a county.

The capital of Ceylon is *Columbo*. Are there other countries or States having this name for its capital? Does Ceylon name her capital from the distinguished navigator—Christopher Columbus? Z.

d. On page 416, "J. Q. A." gives the abbreviation of "*J. U. D.*, Doctor of both Laws." What are the two Laws? Z.

e. Which of Shakespeare's Plays contains the largest number of wise sayings, *i. e*, real wisdom? SIGMA.

f. Will some reader inform me the dates when all the States were admitted to the Union since the admission of California, Sept. 9, 1850, or, where can the dates of admission be found? SIGMA.

g. Why are the celebrated *Blue coat boys* of Christ Church School, London, prohibited from wearing hats? H. C. B.

h. What are the "Ten Persecutions" which the church underwent before Christianity became firmly established? ANDREW SMITH.

i. What are the "Nine Laws of Pestalozzi" in reference to theory and practice of teaching? ANDREW SMITH.

j. Rev. Christian D. Ginsburg of England, in an essay read in Liverpool before the Literary and Philosophical Society, uses the word *beginninglessness* which word we do not find defined in Webster. Who will give us its designed application? "B SHARP."

k. Is there a technical word to apply to words that reduplicate the sound in a successive syllable, as for examples: Aris*tote*lian, *Perpen*dicular, *Popo*catapetl, *Teetotal*. Do these examples come within the scope of rhetorical figures? OBSERVER.

l. What was the chief objects and aims of the *Illuminati?* Who originated the society and is it now in existence? INQUIRER I.

m. What are the so-called "Sibylline Books? Give their titles. OBSERVER.

n. Longfellow has a beautiful poem entitled "Sandalphon." Give an account of this personage. OBSERVER.

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THE CHAUTAUQUAN. A Monthly magazine devoted to the promotion of true culture. Organ of the Chautauqua Literary and Scientific Circle. Terms, $1.50. Theodore L. Flood, editor and publisher, Meadville, Penn.

THE TRINITY MONTHLY MAGAZINE. For the Year is published by John W. Orr, 28 Park Row, New York. A Magazine of Literature and Art for the Brotherhood. Designed to promote a better knowledge of the philosophy of universal fraternity, and to advance the interests of the various benevolent Orders in America. Royal 8vo., commenced July 1881. Terms, $2.00 a year; two volumes making 800 pages of choice reading matter in each year. Single numbers 25 cents. This magazine is established for a special purpose, and will endeavor to cultivate assiduously a field unoccupied, until now, by any periodical of like character.

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THE SIDEREAL MESSENGER. Conducted by Wm. W. Payne, Director of Carleton College Observatory, Northfield, Minn. Published Monthly, (except July and September). Terms, $1.00, a year. "In the present number I shall set forth some matters of interest to all observers of natural phenomena to look at and consider."—*Galileo.* Contains the latest observations, and interesting articles and discussions on astronomical subjects.

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DEC 5 1884

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" There is no religion higher than Truth."—THE MAHARAJAHS.

VOL. II. NOVEMBER, 1884. No. 29.

Answers to the Geographical Paradoxes.

(Chapter II, Nos. 24 to 45.)

We here give the answers to the second chapter of geographical paradoxes in the May No., page 333.

24. Under the North Pole, for there every azimuth is a meridian, and the sun's course is nearly parallel to the horizon all the year.

25. Under the Pole, the planets by their motions get north and south declination, consequently rise and set in relation to those two places, but the fixed stars keeping an exact distance from the Pole, may be said never to rise or set, though their motion on the Poles of the ecliptic may be thought some small objection to this Paradox. Or, if by divers places be meant many, or more than two, he may intend any place in England, Denmark, or Germany, where spheres are or pieces of artificial clock-work, etc., showing the rising and setting of the planets, but none of the fixed stars.

26. Under either of the Poles, for reasons in Paradoxes 5, 16, 17, 23, 24 and 25, for to an eye situated in the North or South Pole, all the stars however situated, will bear on the north or south point of the compass, because every azimuth becomes a meridian, the zenith and Pole being but one and the same point.

27. Under the Poles, for reason in the last Paradox, to which add raction, which raises the object into and above the horizon, when it considerably under the same. Consult Paradox 18.

28. Some say that neither at the center nor any part of the earth, one can observe all the celestial bodies at one and the same instant

of the time. Others answer that if one of the ablest astronomers shall nicely observe the heliocentric places of the planets, another the geocentric, their phases and aspects would be really different to each of them. Or, this Paradox may respect the various systems of the ablest astronomers, whether it be that of Ptolemy, Pythagoras, or Tycho, to each of whom the planets would have different phases and aspects, if they were nicely observed in any part of the world, because Ptolemy fixed the earth in the center, the sun between Venus and Mars; but Pythagoras and Copernicus placed the sun in the center of all, and the earth between Venus and Mars, and Tycho blending both systems aforesaid, borrows from each, but agrees with neither, he supposing the earth to be the center, daily revolving on its axis, and the sun, moon, and fixed stars to revolve around the earth, and the sun in the center of the other five plenets revolving about the earth in one year. Or, by the word aspects in this Paradox, respect may be had to the ablest astrologers quartering or trisecting, or various ways of erecting their schemes of the heavens. Suppose

A	following	Regiomontanus	may put	Saturn	in the	11	and	Venus	in the	9	House.
B	following	Campanus	may put	Saturn	in the	12	and	Venus	in the	9	House.
C	following	Alebirius	may put	Saturn	in the	10	and	Venus	in the	8	House.
D	following	Ptolemy	may put	Saturn	in the	10	and	Venus	in the	8	House.

Thus may B have a square mundane aspect of Saturn and Venus, when A, C, any D have a sextile, etc; and this may be in any place, where such astrologers of different judgments meet, whether they be disciples of Regiomontanus, Ptolemy, etc. Lastly, If celestial bodies mean by a metonymy, *sigi pro re signata*, the planets, in certain spheres, in Germany, viewed by several able astronomers, at the same instant of time, their planetary phases and aspects would be really different to each of them, by reason of their parallax of sight and situation, one seeing some point of the same planet hid from the sight of the other, and on a different point of the compass.

29. The blind and deaf have capacity to judge of colors and sounds, as well as those that see and hear, though they want the senses of seeing and hearing. Or, because the Paradox refers us to the continent of Africa, where perhaps none of them have any judgment in colors or sounds, as may appear in their harsh jargon in speech and music, and profound ignorance and stupidity in anything that is curious; as in Æthiopia exterior, there are cannibals so extremely dirty and brutish that they have nothing save the shape of man to lay claim to the character of rational creatures. They smear themselves with obnoxious grease, their cloak being a sheepskin just flead, and their ribbons and stocking being the entrails which they feed on as well as on human flesh; yea, and themselves though so brutish and swinish serve as good food for the Cabonas, a worse set of cannibals, if possible.

30. All the senses are properly by the touch. In seeing, the ob-

ject touches the retina; in hearing, the sound touches the drum of the ear; in smelling, the effluvia touches the sensorium; in tasting, the palate, etc. Or, though they may have them, yet (as in Paradox 29,) they being so brutish, and not knowing them, neither the right use or exercise of them, they may be said not to be properly furnished with them; like as when asleep, yet when taught they can use them as nicely as we when awake; so they have them in *potentia*, as a child, yet not *in situ*, as when grown up before they are taught by others.

31. If they don't eat (their meat) themselves, who can eat for them, in such manner as to sustain their life? Or, they may be such brutes and cannibals as to eat their wives, husbands, or children, which may be said to be part of themselves, as being one flesh and proceding from them.

32. The river Gaudina, between Andalusia and Portugal, formerly called Anas, hides itself wholly at the town of Medelina, and about 32 miles distant shows itself again; and Alpheus, a river of Achaia, runs under the ground and sea all the way to Sicily, where the Grecians say it rises again and is called Arethusa; because every fifth year in casts out the dung of the cattle that was thrown into Alpheus, at the time of the Olympic sacrifices; therefore the land over either of them may not improperly be called a bridge. Also, in the country of Warwick, there is such a bridge. On a common near Over-Ichington, is a pool whose stream enters the ground, and after an intricate passage of half a mile comes out again, and passes along the brook.

33. According to Euclid, (Whiston's Ed. Bk. 1, Prop. 19, and 2, 3, 16, and 37, in their consectaries,) a plane can touch a sphere only in one point, called the contact; and that person only who stands to that point, (with respect to the center of that sphere) can stand upright, and whereas the sensible horizon changes, as often as we change our place, because of the convexity of the earth's surface; and supposing each man to stand as perpendicular as a plumb line to his own horizon, and seeing that it is an undoubted axiom that "All heavy things tend towards the center of the earth," where all perpendicular lines, if extended, would meet; these things considered, I say, it is absolutely impossible for two persons to stand perpendicular to the same plane, without contradicting the axiom aforesaid; for could they stand perpendicular, then would they be parallel to each other; and if parallels were extended to the center of the earth, they would never meet, as all plumb lines so extended would. It is true this intellectual truth is easily demonstrated to the mind, though not so easy to be practically proved to the eye, because the height of a man bears no sensible proportion to the earth's semi-diameter. This is longer explained for the sake of the following Parodox.

34. All walls are endeavored to be perpendicular to the tangent (and point to the center) of the earth, where they, if continued, would meet in a point; but if extended to the moon and stars, would grow

wider and wider asunder the nearer they approach them, and consequently are not parallels, which if infinitely extended would never meet, nor part further asunder, but ever keep the same equi-distance. Also, in one point only can a perpendicular to the earth be raised on a horizontal plane, as appeared by the last Paradox. But to be more particular,it is not improbable that our ingenious author might in this Parodox, intend the city of Edinburgh, noted for strong, high, and stone buildings, some being, as reported, fourteen stories high, built on a hill; therefore the walls are not perpendicular to the plane of the hill, but to the base of it, and the walls are not parallel to each other, for the reasons aforesaid.

35. In China (or any other places whose inhabitants stand near the sea) strangers looking in it must see them as though their heads were downard, by the refracted vision. Or, China being situated almost in opposite meridians to us, and there, to strangers in geography, to tell them there are people walking with their feet towards ours, they will ask (according to the appearance of the thing to them), "Do they then walk on their heads?" for our own are uppermost, and their heads must be under our feet. Then whereas the globe being round, all our heads are next to heaven, and feet next the earth, and no upper nor under on the globe, any more then a wheel in motion.

36. The places are said to be "of the earth," not "upon the earth," for latitude and longitude are reckoned on the surface of the globe only; so the axis of the earth, or any other imaginary line, being more than 7,000 Italian miles, will not only answer this Paradox, but instead ten he had said twenty, it would have been within the probability of the demand.

37. The two places are not meant on the surface of the earth, as you may perceive by the word "of" (and not "upon") so the places will be so near the center of the earth as two lines supposed to come, one from no degree of latitude, and the other from sixty degrees of latitude, and to meet in the center, may approach within the distance of sixty Italian miles. Or, if the places must be on the globe of the earth, we must distinguish between latitude when applied to a country, and when applied to a city; the last is the distance of that city from the equator, north or south, the first is only the breadth of a country, from east to west. Thus, the two countries may be Italy and Germany, which lie under the same degree of longitude: the breadth, or latitude, of Germany is said to be 510 miles, and the breadth, or latitude, of Italy is said to be 134 miles. Their difference of breadth, or latitude, is 376 miles, or more than sixty degrees; and yet, Italy is not 60 miles distant from Germany, for they are parted but by the Alps.

38. As in the last Paradox, so in in this, the longitude of a city is its distance east or west from the first meridian; but the longitude, or length, of a country is its distance from north to south. Thus, suppose the Isle of St. Thomas, whose longitude, or length, is not more

than a degree and a half, and the country of Æthiopia Exterior, which is more than ninety degrees long, reckoning its length down from Nubia to the Cape of Good Hope, and up all along the coast of Zanguebar; wherefore, the difference of longitude, or length, may be said to be completely eighty-six and one-half degrees, and yet the true distance of the Isle of St. Thomas from the said country is not much more than a degree. Or, the places are not supposed on the surface of the earth, but near to the center, where the longitudes all coincide.

39. All places, though they differ both in longitude and latitude, at what distance soever, with respect to either of the Poles, bear upon the same point of the compass, or they may be in the same spiral rumb, else understood as in the earth and not upon it. For to an eye situated under the $\left\{\begin{matrix}\text{north}\\\text{south}\end{matrix}\right\}$ Pole, all places, however situated, will bear on the $\left\{\begin{matrix}\text{south}\\\text{north}\end{matrix}\right\}$ Point of the compass, because every azimuth is a meridan, and the pole and zenith coincide as aforesaid.

40. By an artificial day is meant from sun-rising to sun-setting. Now beyond the Polar Circles, and nearer to the Poles, the days are increased from 24 hours to six months, without the sun setting under the Poles, in which time a person may travel above 4,000 miles and travel only a mile an hour one with another. Or, suppose the three places to be in Sweden, Norway, and Muscovy, where their day is about two months long near the summer solstice, let the fourth place be equidistant from the other three. Now if the sides of an equilateral triangle be 1,000 miles, the radius of its circumscribing circle will be 577 miles, and if a man travels but 10 miles a day, he may readily travel from the center of the triangle to any of those three places in one such day.

41. The oblate spheroidal figure of the earth may cause such a difference. Or, suppose London, Paris, and Bourbon, all under the same brazen meridian, equally different in lattitude; yet the distance of London from Paris will exceed the distance of Bourbon from Paris, by near 100 miles, because London is about two degrees westerly of Paris, whereas Bourbon and Paris are in the same longitude, and consequently nearer by almost two degrees.

42. If any two places be in the same parallel of latitude, respecting the rumb, the first may and must bear off from the second east and west, and yet the second respecting the angle of position, or the bear ing of one place from the zenith of the other, on the globe, may be far short of being due west, as Lisbon in Portugal, and Smyrna in Natolia, are in the same parallel of latititude, beiug in the thirty-ninth degree, and therefore by the rumb, they bear east and west. But on the globe Smyrna bears off from Lisbon, seventy-five degrees north east, and Lisbon bears off from the zenith of Smyrna eighty degrees

south-west, which is evident from the globe and circle sailing.

Note. A rumb line makes equal angles with all meridians on the globe; and an equal part thereof altereth the latitude equally. But the circle of position makes unequal angles, being greater angles with all other meridians than with that from which it was drawn.

43. By "European Island," may be meant either end of it, as Iceland, whose north part thereof used to be set above the Artcic Circle, but now is below it, and nearer the east. Or, the Island itself; then it must mean some floating island as Boethius tells us, there is one in Lomond, the largest lake in Scotland, which also the ingenious author mentions as one of the rare natural objects of Scotland, in which lake are fishes without fins and the lake is frequently tempestuous in a calm. Or, any island whose north-easterly part is overflowed by the sea. This will alter both its latitude and longitude.

44. The place may be some coal-pit, well, deep cave, or high chimney, or Dr. Hally's Royal Observatory; such as Tycho had at Denmark, which was a deep well or dungeon, beset with looking-glasses, where he set and observed the stars at all seasons.

45. Nor 24 hours neither, if the voyage be performed on the globe and the time be measured by an hour index. Or, if it mean the tides rolling between those two places. Or, because one may pass from France to Italy by land, and the sailing between Great Britain and France, also Italy and Sicily, is not more than 24 hours. Or, if by 24 hours be meant the natural day under the Poles, which is a whole year, this voyage may be performed more than once in that time. Or, lastly, the difference between the Julian and Gregorian accounts being 11 days, whereunto add another, which makes 12, a time sufficient for such a voyage, provided you have, also, a good wind, a light frigate, and proper instruments. This may be easily demonstrated by the terrestrial globe, on whose horizon both accounts are laid down.

"These are," the author adds, "the chief paradoxical positions in matters of geography, which mainly depend on a thorough knowledge of the globe; and though it will be highly probable that they will appear to some as the greatest of fables, yet we may boldy affirm that they are not only equally certain, with the aforesaid theorems, but also we are well assured that there is no mathematical demonstration of Euclid more infallibly true in itself, than is every one of them."

Howbeit, lest some of the forgoing solutions should not answer the dignity of this encomium or character, hear what the same ingenious author, who doubtless knew his own sense best, acknowledges in his preface:

"If therefore these Paradoxes above-montioned, shall obtain the end proposed (the arousing of the Mind to think), it matters the less if some of them upon strict inquiry, should be found to consist of

equivocal terms, or, perhaps, prove little more than a quibble at the bottom."

To which I subjoin, if any of the preceding answers seem not sufficient, or satisfactory, I desire our author's end may be still pursued. May it rouse the minds of my judicious readers to think, and offer a better reason; according to the saying of the poet, with which I conclude these solutions.

——"Si quid novesti rectius istis,
Candidus imperti; si non, bis utere mecum."

This chapter concludes the Geographical Paradoxes. While we think some of the solutions are strained, they may yet still lead to more tenable solutions, and serve as thought for hours of diversion.

MUGWUMP. This peculiar term bids fair to become seated among our American colloquialisms. It is however not so recent in origin as I generally supposed; it is claimed that Isaac H. Bromley, when editor of the Norwich *Bulletin*, applied the epithet to a brother editor during the presidential canvass of Abraham Lincoln, twenty-four years ago. No definition was given of the meaning of the term, but from the connection in which it was used it is inferred that a *mugwump* is a pretender in politics; an egotistical, fussy busybody who accomplishes nothing; a peddler of tittle-tattle, imagining it to be news; a humbug.

Subsequently Mr. Bromley used the term in his writings in the papers of Norwich, Hartford, and New York, to which he contributed.

Thinking this word might be an old English term revived, I have searched for it in Johnson's, Walker's, and Bailey's Dictionaries, but it does not there occur. Neither is it in the Slang Dictionary, nor the Imperial Dictionary. H. C. BOLTON.

ORIGIN OF "CHARLATAN." (p. 389.) The common derivation (see, for instance, Ogilvie's Imperial Dictionary) is correct, viz.. from *ciarlatano*, which is from "ciarlare" (pronounced shar-lah-ré), to prate or chatter; hence a chattering or grabbing quack, or pretender to science. PRIGGLES, San Francisco, Cal.

NOVA ZEMBLA. (p. 414.) Zembla, Zemlia, Zemlya, is a Russsian word meaning Land or Country; and Nova Zembla is simply "New Land." PRIGGLES.

PLACER GROUND, ground where placer mining can be done, *i. e.* where gold can be obtained in digging up the earth and washing it for the gold. *Gulch*, a ravine; *Ranch*, a farm; *Lode*, a mineral vein in the rock. PRIGGLES.

BULLFROG BATTLES have been known and witnessed by persons of undoubted veracity. Many years ago when the town of Windham, Vermont, was newly settled, there came a very dry season. There are two quite large ponds in the town, separated by an intervening strip of land of considerable extent. Each of these ponds was once occupied by a large community of frogs. The smaller pond became dry, as did the brooks which fed it; and the frogs started in a body for the lower and larger body of water. The frogs in the larger pond must have known of this movement, for they met the army from the upper pond, now dry, and engaged in a fierce and long continued battle. The hideous croaking of the frogs, during the fight, alarmed the inhabitants, who at first supposed it to proceed from the Indians; but on cautiously approaching, well armed, near the spot, they beheld the strange spectacle of fighting frogs. The battle raged for twenty-four hours, covering much ground with dead frogs; which later, the inhabitants, fearing the noxious effluviums, gathered and buried. This account was related by a witness of the combat. The old Windham County Bank in commemoration of this event issued one-dollar bills, bearing a vignette representing bullfrogs fighting.

Another similar fight was witnessed in Jefferson, Maine. The summer of 1840 was memorable for one of the severest of droughts on record in New England. In Jefferson, there was at that time a large meadow generally covered, more or less, by water; but that season the water dried away, except in a small pool where several hundred frogs had collected. A gentleman passing with two companions, was attracted to the spot by the unusual croaking of frogs, and calling his friends, the three witnessed the strange sight of a real frog fight, in which all the frogs of the pool seemed to be engaged. In this warfare, frog clenched with frog, and one or the other was squeezed to death in the deadly grasp. Two would sit opposite each other for a moment, and then spring together; and the one that succeeded in getting his fore-feet beneath those of his antagonist, was sure to hug him to death. It is very probable that one of the parties in this contest came from some other pool in the meadow; but which party gained the victory is unknown as they were all seemingly of one species. The fight was so much like that mentioned as occurring in Windham, Vermont, that there is no doubt but that such battles have occurred.

J. W. MOORE.

Notes on Bibles. VII.

The following is a very full catalogue of the various names and appellations applied to the Apocalypse, or Book of Revelation, found in ancient writings, both sacred and profane. The collection was made by the late Dr. A. Kenealy of London, and has never, to our knowledge, been before published in this country :

Abiedhurma,
Ambres,
Ancile,
Arcas,
Awen,
Awen a Gwybodeu,
Book of the Ancient Kiranids,
Book of Phre Suphis,
Cadeirriath,
Chodesh,
Cyceon,
Divine Traditions,
Eden Apples,
Hassearab (Issa-Ar-Ab, or Issa, the Lion, and Abthe Father),
Kio, or Kao,
Rirani,
Kurbeia,
Menu-Kharid,
Ophion,
Orion,
Pazend,
Pren-Puraur,
Sleipner,
Sofhi,
Soma-dit-ya-Soosa Achariya,
Tam-Tam,
Tao Amoxtli,
Waters of Awen, or Inspiration,
Waters of Immortality,
The Abyss,
The Alphabet of the Messengers,
The Altar of the Sun,
The Ancient Creed,
The Ark of the Covenant,
The Arrows of Hercules,
The Bones of the Cumæn Sibyl,
The Book of Adam,
The Book of Hermes,
The Book of the Lord,
The Book of Might,
The Book of Perfection,
The Book of Pheryllt,
The Book of Revelation,
The Book of the Right Road,
The Book of Thammuz,
The Branch of Fire,
The Cloak of Stars,
The Code of God,
The Golden Apples,
The Golden Apple Tree,
The Golden Apples of the Hesperides,
The Goblet of the Holy Table,
The Golden Ancile,
The Golden Bowl
The Golden Colu·mn,
The Golden Epitome,
The Golden Fleece,
The Golden Napkin of Ceres,
The Golden Napkin or Cloth,
The Holy Tradition,
The Horses of Pelops,
The Horses of Rhesus,
The Incantations of Medea,
The Ineffable,
The Labyrinth,
The Lamb with Two Tongues,
The Language of the Chair,
The Lion's Skin,
The Mystic Song,
The Mythos of the Phenix,
The Oak of Dodona,
The Olive Branch,

The Oracles of the Dragon,
The Pillar fo Ach-Icarus,
The Pillars of Atlas,
The Pillars of Heaven,
The Pillars of Hercules,
The Prophecy of Cham,
The Ring of Solomon,
The Rock,
The Sacred Discourse,
The Sacred Writing,
The Sapphire Girdle,
The Septre,
The Secret of Menu-Taur,
The Secret Ritual,
The Shield of Salvation,
The Sibylline Book,
The Silver Wheel,
The Spear,
The Sphinx,
The Staff,
The Statute of Minerva,
The Starry Song,
The Sun of the Night,
The Table,
The Table of Emerald,
The Tablet of the Sun,
The Talisman,
The Testament,
The Theogony,
The Tree,
The Tree of Frankincense,
The Tree of Life,
The Tree of Pure Gold,
The Tripod of Pelops,
The Two-Headed Lamb,
The Writings of the Angels,
The Writings of the Gods,
The Writings of Prydian,
The Writings of the Sun.
The Apocalypse.

The Hagiographa is the last of the three Jewish divisions of the Old Testament — being the Books of Ruth, Chronicles, Ezra, Nehemiah, Esther, Job, Psalms, Proverbs, Ecclesiastes, Solomon's Songs, Lamentations, and Daniel.

The names of the three shepherds who saw "the star in the east" were *Caspar*, *Milchior*, and *Balthasar*.

The Rabbins say that the names of the three angels that Abraham entertained were *Michael*, *Gabriel*, and *Raphael*, because the numerical value of the words—"*and lo! three men*" Genesis XVIII, 2—is the same as "*these are Michael, Gabriel, and Raphael.*"

If the italic words are omitted from Psalm II, 8, the verse will read the contrary meaning to what it now promises.

The leading article of the London *Quarterly Review* for January, 1882, says the Gospel of Luke contains exactly 19,941 words.

The three Hebrew letters *Aleph*, *Mem*, and *Shin* are called the "three mothers," because the stand for *air*, *water*, and *fire*, the two former being initials of the Hebrew words for *air* and *water*, and the latter the final of the Hebrew for *fire* word.

Ephesians III, 18, Paul says "Ti to *platos*, kai *mekos*, kai *bathos*, kai *hypsos*." "Quae *latitudo*, et *longitudo*, et *profunditas*, et *sublimitas*." "What is the *breadth*, and *length*, and *depth* and *height*."

ANSWERS.

" 'T is greatly wise to talk with our past hours,
And ask them, what report ? "— *Young.*

TALKING BIRDS. (p. 400.) Provided the Editor of NOTES AND QUERIES has no objections to inquirers answering their own inquiries, I can reply to my query concerning talking birds, having quite accidentally met with particulars since the publication of the query.

As is well known the parrots are foremost among talking birds; these include *macaws* (inferior talkers), *grey parrots* (loquacious and articulating most distinctly), *paroquets*, or parrakeets, and *cockatoos* (poor talkers). Besides these a number of British birds can be more or less readily taught to imitate the human voice; the *starling* is said to be very docile and can easily be taught to repeat short phrases and to whistle tunes with accuracy; the *raven*; the *jay* which excels in speaking harsh words and in imitation of sounds like the squeak of a saw, the cry of cats, etc.; the *jackdaw*, loquacious and easily taught; and the *magpie* which speaks in tones too shrill and sharp to fairly represent the human voice. The notion that slitting the tongues of birds enables them to talk is a fallacy. H. C. BOLTON.

THE MOVING CAR AND THE SUN. (p. 125.) When a car moves due east or west *in the southern hemisphere* the sun *must* shine in the window on the north side. H. C. BOLTON.

FORMATION OF ICE. (p. 182.) When water freezes in natural ponds and streams, ice forms on the surface owing to its lesser specific gravity. With the aid of artificial cold and under constraint, water does not necessarily freeze on the surface. In preparing for experiments with *hot ice* the surface freezes last. H. C. BOLTON.

FROSTWORK ON WINDOWS. (p. 222.) The frostwork on our window panes results from the freezing of moisture contained in the air of the room. Its beauty is undoubtedly due to the property of water freezing in forms belonging to the hexagonal system of crystallization. For particulars as to the crystalline systems consult any elementary mineralogy or an encyclopædia. The supposed resemblance to vegetation is in part fanciful, though esthetically not to be denied. Manganese oxide also crystallizes on the surface of stones in arborescent forms, producing so-called *dendrites* H. C. BOLTON.

QUESTIONS.

"Attempt the end, and never stand to doubt;
Nothing's so hard but search will find it out."—*Robert Herrick.*

a. "O, you, whoever you may be, compassionate souls who shall find these two bodies united, know that we loved each other with the most ardent affection, and that we have perished together, that we may be eternally united. Know, compassonate souls, that our last desire is, that you shall place us, united as we are, in the same grave. Man should not separate those whom death has joined.

(Signed) FLORINE, GOYON."

I want to know who these two persons were, how they were united, and when their death occurred. H. H. SACKETT.

b. Will some reader give an explanation of a "triangular compass," also a "prismatic compass?" J. J. J.

c. "Zounds, *interjection.* [Contracted from *God's wounds.*] An exclamation formerly used as an oath, and an expression of anger or wonder."—*Webster's Dictionary.* What is meant by "God's wounds?" J. J. J.

d. What international questions were decided by the war of 1812? J. J. J.

e. What is the word method of teaching children to read? EUNICE.

f. A commentary on the New Testament quotes the following, saying it is from an English poet. What poet, and name the title of the poem?

"Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar;
Not in entire forgetfulness,
And not in utter nakedness,
But in clouds of glory do we come
From our God who is our home." G. S. CLARK.

g. In a work on the New Testament we read of a Book called "Y-King," or the "Book of Y," ascribed to Fo a Scythian of Cataia. What is the general contents or import of this production? G. S. CLARK.

h. The Roman poet Ovid has a reference to "the tenth wave' as being the most violent and perilous, as follows:

"The wave, of all most dangerous near the shore,
Behind the ninth it rolls, the eleventh before."

Why did they so consider it? W. H. Y.

i. Is there any statistical proof from mortuary tables, or from physiological views, that the "great climaterical year,"—age of 63—is fraught with more disease and deaths, than other years previous or subsequent to that age? J. PAYSON SHIELDS.

Incidents and Reminiscences.

[INTRODUCTION — I could scarcely have hoped when I undertook the task of calling to mind the following incidents, many of which were related to me by my honored and historical mother, whose retentive memory and conversational powers made her doubly agreeable to all who came within the scope of her acquaintance and company. Very few excelled her in these rare qualifications. Also, I am indebted to my to my venerated uncle Thomas Wallcott, Esq., Boston's celebrated antiquarian. It is all of seventy-four years (1810-12) since I listened to these reminiscences as they fell from their lips. The ostensible object I have in view of compiling this book of manuscripts containing the incidents from which these arr taken, is to transmit for the gratification of my children and grandchildren, some of the incidents, customs, facts, and oddities which actually transpired in olden times—not a few in our own family and some of a more modern date. The thirst for reading in our own family was to me a great inducement to present them with subject-matter growing out of our own circle, which might prove both useful and interesting. Our infant children are first entertained by their mothers with "Mother Goose" stories, and other rhymes like "Little Jack Horner, sitting in the corner," etc. In boyhood, he is fascinated with "Robinson Crusoe," "Arabian Nights," "Munchausen," "Sinbad the Sailor," etc. Further along if morally and religiously inclined, they read "Pilgrim's Progress," "Hierogliphic Bible," "Story of Joseph," "Daniel in the Lions' Den," "Baalim (Balaam) and his Ass," and "Children in the Fiery Furnace." In manhood, they read history, travels, voyages, biography, narratives, etc. In old age they read the Bible, essays, lives of holy men and women, martrys, etc. How far I have obtained the object aimed at, I leave for them that come afterwards to judge of its merits.—C. J. S.]

SLAVES. BOSTON, 1775. My grandfather owned fourteen *slaves*. Thirteen men, all *mechanics*, and one female, Dinah. He was anchor-maker to King George III, on the West India Station, where he died. In settling his estate, grandmother gave them all their *freedom!* They all accepted it except Dinah. She proposed to stay at so good a home the remainder of her life, which privilege was granted by my indulgent grandmother. I well remember her (my grandmother's) kind embraces, daily on her knees, calling me Flax, for my white locks. Many a good meal have I ate at her table, as she preferred to room and eat alone which was granted.

INDIAN SCHOOLS. In or about the year 1769, a number of pious and philanthropic persons conceived the idea of christianizing and educating the Indians of the New England States. Among the number, I am proud to say, was my estimable grandmother Wallcott. In addition to a subscription of £200 ($1000), she took seven natives to teach them their A-B-C's and Abs; after which they were returnable to the parent school. Lord Dartmouth was the largest donor, and hence the enterprise took his name; but for some reason it failed in its aim, and white scholars being admitted, it soon took its stand among the higher order of seminaries, and in the year 1769 as *Dartmouth College!* Thus this good and holy woman became one of its founders. She afterwards gave her son Thomas Wallcott a collegiate education at the same institution. My grandmother had the principal charge of the Indian boys. She told me they used to say, "Missee Lucy, give me so' big beer." She said, true to the Indian propensity, they loved any drink that had snap to it in preference to water.

PHILLIS WHEATLEY. In or about the year 1761, a slave-ship arrived in Boston Harbor with a cargo of slaves. As I have before stated in these pages, slavery existed in the North, whose sense of right and justice, however, forbade the perpetuation of it, and it was present in grandfather's family. So it was found in other branches of it. Mother told me of a Mr. Wheatley, who married an aunt of mine, whom I have heard her make honorable mention of. On a certain occasion while looking over her time-honored books, I found a volume ascribed to *Phillis Wheatley*, embellished with a likeness of a female African. I asked mother who she was, when she gave me the following history:

Aunt Wheatley was in want of a domestic. On hearing of the arrival of a slave-ship she went on board to purchase. In looking through the ship's company of living freight, her attention was drawn to that of a slender frail female child crouched down upon the ship's deck. This at once enlisted her sympathies. Mrs. Wheatley was one of those women who was cast in a fine mould so to speak; she was all soul! Although she could, agreeably to the times, *buy and own human beings*, yet she could treat them as such, and not as cattle. Owing to the frailty of the child she procured

her for a trifle, as the captain had fears of her dropping off on his hands by death, without emolument. Mrs. Wheatley at once set herself about reinstating the health and constitution of the child. First of all she must have a name. She gave her that of Phillis, and as was the custom, they took that of the owner as an affix. Thus she became known as *Phillis Wheatley*. Here she was, ignorant of the English language, which must be learned; and aunt thought, aside from the southern rule, that she must educate her. Thus they became at once teacher and pupil. She proved very tractable, and made great proficiency. As soon as she could read well she began to make rhymes, so that step by step she showed a genius for composition. Aunt being an educated lady appreciated her talent and gave Phillis full scope for her genius. The result was she became a favorite, not only to the family, but of literary men and women of those times. Aunt clothed her in good apparel and made her an inmate of the sitting-room ; yet Phillis had the good sence to withdraw always when company came, unless particularly desired to remain, as some often came to have an interview with her. Her poems were published both here and in England, which country she visited in 1774, and was cordially received by persons of high distinction. In mother's volume there was a correct likeness of Phillis. After the decease of Mrs Wheatley, she married, which proved an important affair, for up to the time of her marriage she had lived a life of ease and it is very probable that she was not accustomed to domestic duties. In New York, March 25, 1866, in a fruitless search to obtain a copy of her poems, I learned a stray copy brought $15 under the hammer. That of my mother's cost perhaps 25 cents—the same edition. In Boston, September 1, 1866, I found one other copy, same edition, (English) at the price of $12.

DESTRUCTION OF THE TEA, DEC. 16, 1772. At the destruction of the tea in Boston Harbor, grandmother, aided by mother, dressed up uncle Benjamin in the costume of a Mohawk Indian, clubbing his hair at the top of his head, painting his face, as one of the number for its destruction. On his way home, he unbuckled his shoes and emptied out the tea that had gathered there, on the hearth. Grandmother said to mother: "Lucy, sweep the tea into the fire and put the teapot in the dish-closet; and there it must remain until the quarrel of their *price* on a pound of tea is settled." And there it remained during the Revolution, seven years. Such were the women of those days, and which is the blood that flows in my veins. While on a visit in Boston, in September, 1866, making a search for Phillis Wheatley's poems, I went to the Massachusetts Historical Society to obtain information relative to the same. My eye rested on a description of the tea affair. I quote from the same volume: "There were 342 chests of the abhorred article, now termed the Fetters and Chains of Liberty." "Bosten, October 3, 1744. Mr. J. W. was compelled to sign a confession under the *liberty pole* with his *hat* off, for selling tea, and to promise that he would do so no more."

BRITISH SACRILEGE, 1774. When the British had possession of Boston, they converted the Old South Church (Congregational) into a military riding school, by removing the pews and carting in tan, which they obtained at my great uncle, Christopher Marshall's (grandmother's brother) tan-yard in the rear of the Church, in Water street, carting the tan up Spring Lane. I entered my apprenticeship in the tailoring business in 1811, then sixteen years of age, at the corner of Spring Lane and Water street, thirty-five years after, a little above the tan-yard. Having been sent to my uncle's on an errand when quite young, I have a faint recollection of seeing in the large back-grounds, deep holes, and something red in them, but could not comprehend what it was; but I can now understand that it was vats of tan. In connection with the above I recollect, while an apprentice, of hearing it stated in the shop, that in digging for a sewer at the corner of Water and Congress streets, that they came down on the hull of a lighter, with about a foot thick of good hemlock bark in her hull, supposed to have bilged and sunk. I have heard that quite a large creek made up as far as Congress street, of sufficient depth at high water to admit small craft. I therefore came to the conclusion that this vessel was owned by, or in the employ of uncle Christopher Marshall.

FANEUIL HALL. At the time of the meeting of the citizens of Boston at Faneuil Hall, grandmother Wallcott sent mother, then ten years old, to the Hall, with instructions to creep up stairs and go lightly along the gal-

lery and overhear their deliberations, (so intense was the feeling even among the women) and report to her. Mother told this to me at a time when we were in the Hall, showing the spot where she squatted down; also who was the moderator, and who were the speakers. These I fail to remember. Very probable, however, they were John Hancock, Samuel Adams, James Otis, Timothy Pickering, and a host of other members of the meeting. I remember the name of Clark as moderator, and she imitated his peculiar squeaking voice. In 1865, in company with my daughter and granddaughter, in the same Hall, and very near the same spot, directly in front of the portrait of Gen. Washington (by Mr. Stewart) I related the event as a family incident.

SEWING CIRCLE, 1775. Grandmother and mother were among those zealous patriotic women, in those times which tried men's souls. Besides sending her three sons to the war, Benjamin as captain of militia, Christopher as aid-de-camp, and Thomas as commissary of army-rolls in Washington's Cambridge army, they joined a society of ladies in Boston, styled the "Daughters of Liberty." They made riflemen's frocks, spatterdashes for the cavalry, shirts and gaiters for the infantry, all free of expense to the government.

EVACUATION OF BOSTON, 1776. When Gen. Washington entered Boston after Lord Howe evacuated, March 17th, grandmother sent her niece, Mrs. Dorcas Kerr, to the Province House, Washington's headquarters, with her compliments, desiring to know where he intended to *worship* on that day (Sunday). Placing his strong hand on the crown of her head (she being a child) replied: "At the Brattle-Street Church, my dear, tell lady Wallcott;" and this cousin told me thirty years after, that whenever she adverted to the circumstances, she fancied she could feel the firm grasp of his fingers. In conversation with Brother Kent, in the summer of 1865, in August, talking over the events of old times, among other subjects he mentioned that Dorcas told him the same circumstance. While in Boston sight-seeing with my daughter and granddaughter, I took them to Brattle street and showed them the spot hard embedded in the brick tower of the church, as one of the historic relics of those eventful days. This cannon-shot was sent by the British Artillery stationed on Roxbury Heights in Norfolk county, Mass.

INCIDENT OF THE EVACUATION, 1776.—Owing to the precipitate manner Lord Howe left Boston, hundreds of British soldiers dodged into lanes and alleys, and hid in hay lofts and out-houses, intending to be left behind. In the melee they left behind the most of their effects. Grandmother's two maiden sisters owned the Indian Queen's Tavern at that time, just above the Province, Cornhill, (now Washington street), a few doors north of the Old South Church. Lord Howe quartered his staff at this tavern, and stabled his and their horses at the same place, *paying no rent* to my aunts for the same. Aunts Mary and Ann Marshall applied in person to Gen. Washington at the Province House, (then Washington's headquarters), stating that the British had occupied their premises since Howe shut up Boston, *rent free*, and left all their equipage. "What can you do for us, General?" "Tell your brother, Col. Marshall, to sell off all and pay over to you forthwith," was his laconic reply.

NEW LIGHTS AND RED DRESS, 1776. There flourished in the days of the Revolution a divine by the name of Matthew Byles, pastor of the Old Brick, so called. It stood at the corner of Cornhill and Court street, directly opposite the Old State House. I just remember going to that Church with some member of our family, and having my attention drawn to the beautiful ceiling overhead. It represented some scene from Scripture, as there were angels at full length, and cherubs showing their heads and the tip of their wings amid the clouds; a beautiful sky and heavy clouds all around. It was the first and last picture of such magnitude I ever saw. I have fancied the idea as representing the birth of the Savior, as Dr. Watts beautifully expresses it:

> "Hark! the herald angels sing;
> Glory to the new-born King;
> Peace on earth and mercy mild;
> God and sinners reconciled!"

But what of Dr. Byles? Mother said he was proverbial for his jests and witticisms. I will give specimens of them. A religious *sect* had sprung up in England and a few had immigrated to the colonies. They called themselves "New Lights." The town of Boston had ordered from England three hundred street lamps. When Mr. Byles had heard of their arrival by ship, he went on 'change amongst the merchants, who were always boring (rallying) him in order to draw

him out. One merchant said to him: "What news, friend Byles?" "Bless me," said he, "bad news, bad news." "Indeed!" said the merchant, "pray, tell us." "England has sent over three hundred 'New Lights' to be hung in irons at the corners of the streets!" said Byles. There he left them and the subject. The next day he appeared on 'change again, and being interrogated as to the facts, answered: "O I only referred to the three hundred street lamps ordered by the town." The gentlemen were sold.

On another occasion whilst the colonists were petitioning the King and Parliament for more lenient laws and less taxation, a transport arrived with troops. Byles, on hearing of it, said to the people gathered in State street: "Gentlemen, we have been petitioning Parliament for *redress* and they have sent us *Red Dress!*" the uniform of the British army being scarlet cloth. But mother said the most ludicrous of all was at church on a baptismal occasion. When the child was presented by the father, he gave the name of "John Cobb." Byles reached over and whispered: "Add Webb, then it will be Cobweb."

LECTURES FOR THE POOR, 1784. Grandmother established a course of lectures in High street, Boston, especially that "the poor [might] have the gospel preached to them."—[*Matthew* XI, 5.] The Thursday evening lectures were sustained a long time, expressly for the poor. How well do I remember the long benches piled up in the long space-way, and the helping hand I gave in my youthful way to set them in order on lecture evenings. The following-named divines officiated alternately, mother said:

Drs. Hopkins and Channing, (while the latter remained orthodox), both of the Federal-street Church; Dr. Eckly, of the Old South Church; Dr. Lothrop, of the Middle-street Church; ,Dr. Kirkland of the New South Church, Summer street, subsequently President of Harvard University; Dr. Buckminster, of Brattle-street Church; and Dr. Baldwin of the Hanover-street Baptist Church.

Doubtless many souls were brought to a knowledge of the *truth* through the influence of the Holy Spirit, from the teachings of these holy men and the humble way in which they were reached. "Blessed *are* they which do hunger and thirst after righteousness; for they shall be filled."—[*Matthew* V, 6.]

BOSTON MITE SOCIETY, 1790. Grandmother Wolcott was the founder of the Boston Mite Society, on this wise: At a social gathering at Deacon John Simpkins of the Old South Church, Cornhill, she asked the question: "Why a society could not be formed to do good among the poor, by each member contributing one cent per week?" And suiting the action to the word, she paid down fifty-two cents in advance, as did the rest and thus the benevolent and charitable Boston Cent Society was established. They subsequently met and organized by electing a president, vice-president, secretary, treasurer, and board of directors.

CANADIAN REBELLION. Col. Van Schultz, a Polish officer, with about 400 followers, landed at the windmill, below Prescott, on Nov. 11, 1838, and in the adjoining houses, all stone buildings, he strongly fortified himself, and held the position until the 16th, when he capitulated after some severe fighting. On the British side, Col. Dundas, of the 83d Regiment, lost two officers and six men, and had three officers and thirty-nine men wounded. The Canadian sympathizers lost about 150 killed and wounded, while Van Schultz and the most of his followers were made prisoners, and later the leader and the officers under him were tried at Kingston, and hung at Fort Henry. The Van Schultz party had an iron six-pounder American gun stolen from one of the United States arsenals by the sympathizers with the Canadian rebels, which may now be examined at the military museum hall in Ottawa, with its history engraved upon its face. J. W. MOORE.

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JAN 8 1885

MISCELLANEOUS

NOTES AND QUERIES

WITH ANSWERS,

IN ALL DEPARTMENTS OF LITERATURE.

Emerson said that Goethe said that Plato said—"CULTURE."

DECEMBER, 1884.

VOLUME II. - - - - WHOLE NO. 30.

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THE BOOK OF ENOCH, TRANSLATED from the Ethiopic. With Introduction and Notes. By Rev. George H. Schodde, Ph. D., Professor in Capital University, Columbus, O. This new translation has been published by W. F. Draper, Andover, Mass., in 12mo. cloth, pp. 275. Price, $1.75. Prof. Schodde supposes the whole book to be Jewish, which opinion seems to be that of many other scholars.

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ARCANA OF NATURE (2 VOLS.). In 2 Parts. Part I, Cause of Creation. Part II, The Order of Creation, or the Twelve Days of Birth and Man. By W. A. Emery, M. A., D. D., Principal of Chicago Real-Estate School, 168 S. Max St., Chicago, Ill. 12mo., pp. 200. Illustrated from Science. Price (in one vol.), $1.00; Gilt Edge, $1.25; Photo of Cloth, 10 by 16, 75 cents. The book and chart explains the Order of Creation, proof in mathematics and twelve axioms of Creation, enumerated as twenty scientific principles, showing the relation and position of kingdoms, and an orderly arrangement of the natural sciences. Illustrates Creation from its first inception as the crown of perfection in Man.

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A SHORT COURSE IN CHEMISTRY, for the use of Academies and High Schools, by E. J. Houston, A. M., author of Houston's Physical Geography. The author has endeavored to present in as clear logical sequence such of the almost innumerable facts of chemistry as should properly be found in an elementary work on the science. Although the work is intended simply to acquaint the students with the general facts of chemistry, yet the bearings of the general theories of the science on these facts are somewhat fully given, since in that way they can more readily be properly understood. Published by Eldridge & Bro., Philadelphia, Pa. Cloth, 344 pp. Price, $1.00. To teachers, for examination, 80 cents.

HISTORY OF THE TOWN OF AMHERST, Hillsborough County, N. H. (First Settlement of Narragansett Township Number Three, and subsequently as Souhegan West; from the grant of the township by the Great and General Court of the Province of Massachusetts Bay, in June, 1728, to March, 1882, with genealogical collections of Amherst families, biographical sketches of makers and citizens of the town, and a sketch of the Narragansett Post 108, to December, 1883. Illustrated with a map of the town and engravings. By Daniel F. Secomb. Cloth, 8vo, pp. 876. Price, $4.00. Address the author, Concord, N. H.

JAN 2 1885

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"*Truth is the music of Heaven.*"—BOOK OF GOD.

VOL. II. DECEMBER, 1884. No. 30.

ANSWERS.

"'T is greatly wise to talk with our past hours,
And ask them, what report ?"—*Young.*

TEN PERSECUTIONS. (p. 448, *h.*) Roswell Park's Pantology, page 146, 2d edition, says, "historians enumerate ten persecutions which the church underwent, before Christianity became the established religion of the Roman Empire. They were:

1. Under the emperer Nero, A. D. 64, who after setting fire to Rome, charged the same upon the Christians.
2. Under Domitian, in 95, who suspected the Christians of aiming at a new monarchy.
3. Under Trajan, in 100–105, in behalf of the Pagan religion.
4. Under Aurelius Antoninus, about 177, most violently waged in Gaul (or France).
5. Under Septimtus Severus, in 192–202.
6. Under Maximinius, in 235.
7. Under Decius, in 249–250, which was general and extremely violent.
8. Under Valerian, in 257.
9. Under Aurelian, in 274.
10. Under Dioclesian, in 303.

J. T. BRUCE.

AMERICAN INVENTIONS OF WORLD-WIDE REPUTATION. (p. 415.) Opinions will differ as to the "American Inventions of world-wide reputation" which should be embraced in a list numbering "seventeen." Will the inquirer please state why this particular number is chosen rather than any other? It is easy to compile a much larger list, butto avoid occupying too much of your valuable space, I submit, Mr. Editor, the following list of "seventeen American inventions of world-wide reputation," assuming that the term "inventions" may in clude "discoveries." They are arranged in chronological order.

Invention.	Author.	Date.
Cotton gin,	Eli Whitney,	1793.
Steam navigation,	Robert Fulton,	1807.
Mowers and reapers,	McCormick,	c. 1831.
Caloric engine,	Ericsson,	1833.
Revolver,	Samuel Colt,	c. 1835.
Screw propeller,	Ericsson,	1836.
Electric telegraph,	S. F. B. Morse,	1837.
Carpet loom,	Bigelow,	1838.
Eccentric lathe,	H. Blanchard,	c. 1845 ?
Rotary printing press,	R. M. Hoe,	1846.
Anæsthesia,	Morton and Wells,	1846.
Sewing machine,	Elias Howe,	1847.
Vulcanizing rubber,	Goodyear,	1849.
Horseshoe machine,	Burden,	1857.
Machine gun,	Gatling,	1861.
Sand-blast process,	Tilghman,	1870.
Telephone,	Graham Bell,	1876.

Planing machines and grain elevators may also claim positions in the above list.

H. C. BOLTON.

MARIAN PERSECUTIONS. (p. 432.) The "Marian persecutions" refer to the persecution of the Protestants by Queen Mary of England, 1553–1558, when 300 Protestants were put to death.

H. C. BOLTON.

AMERICAN CROCODILES. (p. 224.) Yes. The species of crocodile known as *crocodilus acutus* is found on the coast of Florida.

H. C. BOLTON.

CHEMICAL ELEMENTS. (p. 150.) Both "STUDENT" and the "EDITOR" of N. AND Q. ask for information concerning the newly discovered chemical elements. Since the discovery of gallium in 1875 by Lecoq de Boisbaudran, a large number of supposed elementary substances has been announced, but of these only a few have been definitely substantiated. The following table giving the dates, names, sources, and discoverers of elementary bodies announced since 1875 can be relied upon as full and accurate. Those whose existence is now admitted by chemists are marked with an asterisk:

Date.	Name.	Source.	Discoverer.
1877,	Neptunium,	Columbite,	Hermann.
"	Lavoesium,	Pyrite,	Prat.
"	Mosandrum,	Samarskite,	J. Lawrence Smith.
"	Davyum,	Platinum ores,	Sergius Kern.
1878,	"New earths,"	Unnamed mineral,	Gerland.
"	"X,"	Gadolinite,	Soret.
"	Philippium,	Samarskite,	Delafontaine.
"	Decipium,	"	"
"	* Ytterbium,	Gadolinite,	Marignac.
1879,	* Scandium,	"	Nilson.
"	Norwegium,	Gersdorffite,	Dahll.
"	Uralium,	Platinum,	Guyard.
"	* Samarium,	Samarskite,	Lecoq de Boisbaudran.
"	Barcenium,	(Misapprehension),	Wagner's Jahresbericht.
"	Thulium,	Gadolinite,	Cleve.
"	Holmium,	"	"
"	Columbium,	Samarskite,	J. Lawrence Smith.
"	Rogerium,	"	" " "
"	Vesbium,	Lava,	Scacchi,
1880,	Comesium,		Kaemmerer.
"	*Y a* and *Y b*,	Gadolinite,	Marignac.
1881,	Actinium,	Zinc ores,	Phipson.
1882,	Didymium, B,	Gadolinite,	Cleve.
1884,	Idunium,	Vanadinite	Websky.

The complex mineral samarskite (formerly very rare, but now found in North Carolina,) gave rise to no less than six so-called elements, only one of which, is now generally accepted; gadolinite, a still rarer mineral, is credited with seven new elements, of which, two stand the test of time. Several of these so-called elements were still-born, the announcements of their births never having been accepted; such were lavoesium, davyum, uralium, vesbium, and actinium.

H. C. BOLTON.

BRIGHT'S DISEASE. (p. 432, *m.*) Bright's disease of the kidneys is named after the physician who first described the affection, Dr. Richard Bright, born in Bristol, England, in 1789, died in 1858. His original paper was entitled: "Original Researches into the Pathology of Diseases of the Kidneys."

ADDISON'S DISEASE is named after Dr. Thomas Addison of London who first described it. The popular notion that Bright's Disease is named after the distinguished John Bright of England, and Addison's Disease after Joseph Addison, the eminent man of letters, is fallacious. H. C. BOLTON.

FORERUNNERS OF ELECTRIC TELEGRAPH. (p. 152.) The forerunners of the electric telegraph were very numerous. "AVERY" will find historical sketches of the growth of the electric telegraph in "Johnson's Universal," or "Appleton's American Cyclopædia." Also, in the last complete edition of the Encyclopædia Britannica.

H. C. BOLTON.

"POST CXX ANNOS PATEBO." (p. 386.) As correctly stated at page 200 of Vol. I, of N. AND Q., the tale of Christian Rosencreutz was beyond reasonable doubt a pure hoax by Johann Valentin Andreæ (not Andræ); and although so-called Rosicrucian societies may have existed since they had no such special and exceptional knowledge as they pretended. Same, as to references to Roesncreutz, at page 396, and his ever burning lamps, and the delusions of the good Mr. Hargrave Jennings, who had a swallow for marvels like a young robin's for worms. PRIGGLES.

MEANING OF THE NAME WASHINGTON. (p. 432. *f.*) In an "Etymological Dictionary of Family and Christian Names," by William Arthur, M. A., New York, 1857, are found the following:

"WASHINGTON. Local. Originally *Wessyngton*, or *De Wessyngton* The name was taken from the place in England where the family originated; from *weis*, a wash, a creek setting in from the sea, the shallow part of a river; *ing*, a meadow or low ground; and *ton*, for *dun*, a hill or town—the town on the wash, or salt river, or creek."

Does Irving's "Washington" give origin and meaning of name as well as genealogy? J. Q. A.

CARTON-PIERRE. (p. 447, *i.*) This is French for *Statuary pasteboard.* W. H.

WEIGHTS OF THE BRAIN. (p. 432.) Among the results of examination of the brains of distinguished persons, the following names with occupations are given, and the weight of their brains are stated in ounces avoirdopois:

Turgeneff,	Russian novelist,	71. oz.
Schiller,	German poet,	63.
Abercrombie,	Scottish physician,	63.
Cuvier,	French author,	64.5
Abercrombie,	English general,	62.
Joachin,	(an imbecile,)	61.23
Dupuytren,	French anatomist,	62.5
* Joel Barker, of Huntington County, Ind.,		59.
Prof. Goodsir,		57.
Spurzheim,	German physician,	55.
Sir J. Y. Simpson,	Scottish physician,	54.
Lord Campbell,	British field-marshal,	53.5
Webster,	American statesman,	53.5
Agassiz,	Swiss naturalist,	53.4
Dr. Chalmers,	English divine,	53.
Napoleon,	French general,	53.
DeMorgan,	English mathematician,	52.7
Asseline,	French journalist,	51.8
Skobeleff,	Conqueror of Plevna,	51.3
Whewell,	English philosopher,	49.
Hermann,	German philologist,	47.9
Hughes Bennett,	English physician,	47.
Gall,	Founder of phrenology,	42.25
Tiedmann,	German anatomist,	44.2
Hansmann,	Mineralogist,	42.
Gambetta,	Ex-Director of France,	40.9
Grote,	English historian,	39.75

* When living he was but four feet and one inch high, and weighed only 116 pounds.

W. I. BRENIZER.

THE LIMACON. (p. 432, *h*.) If a circle roll on the outer circumference of an equal fixed circle, any point on the radius of the moving circle will describe a limaçon. Or, if a secant be drawn through a fixed point on a circle and equal distances be laid off both ways on this secant from the other point where the secant cuts the circle, the locus is a limaçon. W. H.

FOUL WEATHER JACK. (p. 446, *g*.) Commodore Byron (1723–1786) was noted for experience in foul weather. So also Sir John Norris, who died in 1746. W. H.

ADMISSION OF THE STATES. (p. 448. *f.*) That the admission of the States may be complete in one table, we have published those not asked for by "SIGMA." They are taken from a work entitled "The Constitution of the United States," by W. Hickey, published in Philadelphia, in 1854. These are supplemented by those admitted since California, furnished by our correspondent "H. K. A."

Delaware,	Dec. 7, 1787	Mississippi,	Dec. 10 1817
Pennsylvania,	Dec. 12, 1787	Illinois,	Dec. 3, 1818
New Jersey,	Dec. 18, 1787	Alabama,	Dec. 14, 1819
Georgia,	Jan. 2, 1788	Maine,	March 15, 1820
Connecticut,	Jan. 9, 1788	Missouri,	Aug. 10, 1821
Massachusetts,	Feb. 6, 1788	Arkansas,	June 15, 1836
Maryland,	April 28, 1788	Michigan,	Jan. 26, 1837
South Carolina,	May 23, 1788	Florida,	March 3, 1845
New Hampshire,	June 21, 1788	Texas,	Dec. 29, 1845
Virginia,	June 26, 1788	Wisconsin,	May 29, 1848
New York,	July 26, 1788	Iowa,	Dec. 28, 1846
North Carolina,	Nov. 21, 1789	California,	Sept. 9, 1850
Rhode Island,	May 29, 1790	Minnesota,	May 11, 1858
Vermont,	March 4, 1791	Oregon,	Feb. 14, 1850
Kentucky,	June 1, 1792	Kansas,	Jan. 29, 1861
Tennessee,	June 1, 1796	West Virginia,	June 19, 1863
Ohio,	Nov. 29, 1802	Nevada,	Oct. 31, 1864
Louisiana,	April 8, 1812	Nebraska,	March 1, 1867
Indiania,	Dec. 11, 1816	Colorado,	Aug. 1, 1876

TURKEY, THE COUNTRY; TURKEY, THE FOWL. (p. 432, *a.*) In the 13th century a small tribe of Oguzian Tartars called Trukmenes or Turcomans (which signifies wanderers) inhabited the eastern coast of the Caspian sea. They were swarthy and smaller in size than the other Tartars. From this tribe is derived the name Turkey. One of this tribe was Othaman, or Osman I, surnamed Al-ghazi, "the conqueror," born 1259, who was the founder of the Turkish power. From his name is derived Ottoman and Othman, which in Arabic is pronounced Oshman. From Osman (*i. e.* "the young bustard") is derived Osmanli, which is the Turkish word for Turk. When we say Turk we use a Persian word.

Turkeys (*Meleagris gallo-pavo*) were first introduced into Europe

about 1530. As they were strange birds they were hastily called Turkey-cocks and Turkey-hens, by which it was merely meant they were foreign. It must be remembered at that time Turkey was a vague term. In this way the word is used as an adjective to tell what kind of a fowl. Since then it has been used as a noun. In the same way the French called the bird *poule d' Inde*, (*i. e.* "hen of India), which has now become abbreviated to *dinde*, a turkey.

EPSILON, New Bedford, Mass.

WIZARD OF THE NORTH. (p. 432, *c.*) William A. Wheeler says, in his "Noted Names of Fiction," that this name was often given to Sir Walter Scott, in allusion to the extraordinary charm and descriptive power of his writings, which excited unbounded enthusiasm on their first appearance, and which still retain a large measure of their original popularity. G. S. CLARK.

BOOK OF RIDDLES. (p 547, *e.*) The Book of Riddles is alluded to by Shakespeare in the Merry Wives of Windsor, Act I, Scene 1. It is mentioned by Laneham, 1575, and also in the English *Courier*, 1589; but the earliest edition of this popular collection now preserved is dated 1629. It is entitled:

The Booke of Merry Riddles, together with proper Questions and witty Proverbs to make pleasant pastime; no less usefull then behovefull for any yong man or child, to know if he be quick witted or no.

The following is the first riddle in this very rare work, and the solution: "Here beginneth the first Riddle:

Two legs sat upon three legs, and had one leg in her hand; then in came foure legs, and bare away one leg; then up starts two legs, and threw three legs at foure legs, and brought again the one leg.

Solution. That is, a woman with two legs sate on a stoole with three legs, and had a leg of mutton in her hand; then came a dog that had foure legs, and bore away the leg of mutton; then up started the woman, and threw the stoole with three legs at the dog with foure legs, and brought again the leg of mutton."

HERMES.

BANGORIAN CONTROVERSY. (p. 446, *h.*) This was a war among theologians, brought about by a sermon preached by Bishop Hoadley before George I, March 31, 1717, on the text, "My kingdom is not of this world."—*John XVIII, 36.* W. H.

THE ILLUMINATI. (p. 448, *l.*) This is a name which has at different periods been borne by four different societies, the Alambrados in Spain, in the end of the 16th century; the Guerinets in France, about the year 1684, enthsiasts and visionaries; an association of Mystics in Belgium, in the latter half of the 18th century; and the Order of the Illuminati, which was founded at Ingolstadt on May, 1, 1776, and soon spread over almost all the Roman Catholic parts of Germany. It is this which is commonly meant when the name of Illuminati is employed. It owed its existence to Adam Weishaupt, Professor of Canon Law at Ingolstadt. Its object was to labor for the establishment of the dominion of reason and to promote religious and political enlightenment and emancipation. Religious dogmas and forms of worship were to be rejected, a system of deism was to be propogated, and also republican opinions. The leaders quarreled with one another and by two edicts, the last one issued March 2, 1784, the Order was suppressed.

J. H. W. SCHMIDT, Capital University, Columbus, O.

"WITNESS MY HAND AND SEAL." (p. 96.) A thousand years ago the masses, the nobility, the poor and the rich, were wholly unacquainted with the mysteries of the alphabet and the pen. A few men known as clerks, who generally belonged to the priesthood, monopolized them as a special class of artists. They taught their business only to their seminaries, and apprentices. Beyond themselves and their few pupils, no one knew how to read and write, nor was it expected of the generality, any more than it would be nowadays that everybody should be a shoemaker or a lawyer. Kings did not even know how to sign their names, so that when they wanted to subscribe to a written contract, law, or treaty, which some clerk had drawn up for them, they would smear their right hand with ink, and slap it down on the parchment, saying "witness my hand." At a later date some genius devised the substitute of a seal, which was impressed instead of the hand. Every gentleman had a seal with a peculiar device thereon. Hence the sacramental words now in use, "witness my hand and seal," affixed to modern deeds, serves at least the purpose of reminding us af the Middle Ages.

A. P. SOUTHWICK.

TOUR OF THE CHESS KNIGHT. (p. 397.) You do not adequately state the problem. It is to pass over the entire board touching each spot but once, beginning on any square and ending on any other of an opposite color. A good statement of Roget's system for this purpose is in the American *Chess Magazine* (1847, scarce however), where it is given by Mr. Knous, as taken from its original place of publication in the London and Edinbugh *Philosophical Magazine*, 1840. No doubt the same is in Haldeman's work, "Tour of a Chess Knight," which I have not seen.

PRIGGLES, San Francisco, Cal.

We will give an example here so that one can perform the tour on any checquered-board, or a square drawn for the purpose on paper can be used.

16	45	30	5	18	43	32	7
29	4	17	44	31	6	19	42
46	15	62	59	52	55	8	33
3	28	53	56	61	58	41	20
14	47	60	63	54	51	34	9
27	2	25	12	57	38	21	40
48	13	64	37	50	23	10	35
1	26	49	24	11	36	39	22

This solution is by D. Biddle, and is one where the circle is complete, the Knight returning to his first position. The designs are symmetrical when the tours are lined.

Some of the leading lights of the past who have taken a hand in these tours are Demoivre, Jacques Ozanam, Bertrand, Euler, Guyot, Robert Willis, Pratt, Scheidius, and George Walker.

PILGRIMS AND PURITANS. (p. 408.) "MR. SCHMIDT" is not quite right. The term Pilgrims, or Pilgrim Fathers means the first settlers of Plymouth colony whose theological character was very kindly and tolerant in comparison with that of their neighbors, the settlers of Massachusetts Bay who were Puritans, of like rigid belief and stern practice with their fellow Puritans in England.

PRIGGLES.

SIBYLLINE BOOKS. (p. 448, *m*.) The Sibilline Oracles are a collection of early Christian writings in Greek hexameter verse. Up to the present century only eight books were known. Angelo Mai has recently discovered, and restored from palimpsests, books XI, XII, XIII, and XIV. Books IX and X are still wanting, and there may be also others in existence. Servius, in the 5th century, mentions a hundred books. Suidas, in the 11th century, mentions 24 Chaldean Sibyls alone. These two writers may however have referred to smaller collctions than the present Sibylline Books. The number of Sibyls varies from one to ten, and upwards. Varro mentions ten and he is generally followed.

1. The Peraian. Suidas says, Chaldean or Persian, Sambethe.
2. The Libyan. Mentioned by Euripides in the prologue of Lamia.
3. The Delphian. Suidas says, born at Delphi, mentioned b y Chrysippus the Divine.
4. The Cumæan. Suidas says Italian. Mentioned by Nævius in the books on the Punic wars, and also by Piso in Annalibus.
5. Erythræan. Suidas says she prophesied before the Trojan war.
6. The Samian. Suidas called her Phyto. Mentioned by Eratosthenes, as spoken of in the Samian annals.
7. The Cumæan. Called Amalthea, Herophile, Demophile. She is reported to have brought the nine Sibylline Books to Tarquin Priscus; others say to Tarqnin Superbus.
8. The Hellespontian, Born in the Trojan country, in the village Marpessus. Heraclides Pontus speaks of her as having lived in the times of Solon and Cyrus.
9. The Phrygian. Flourished at Ancyra.
10. The Tiburtean. Called Alburnea, worshiped at Tibur.
11. The European. Mentioned only in an ancient codex.
12. Agrippina. Others, the Ægyptian. But the Ægyptian was also called Sambethe, and Ælian says that she prophesied to Pharaoh.

The principal editions of the Sibylline Books are those of Xystus Betuleius, 1540–1545, 8vo. These are the same as Castellio's Latin version, 1546. There are also the editions of Opsopaeus, Paris, 1589, 1598, 1607, 8vos.; Gallaeus, Amsterdam, 1686, 1689, 4tos.; Angelo Mai, Milan, in 14 books, 1817.

ALWATO. (p. 432. *l.*) The word *Alwato* is the name of the new scientific language as developed by Stephen Pearl Andrews in his several works on philosophy. The word is pronounced *Ahl-wah-to*, and Alwato is developed from the language itself, meaning "universal speech," (*Al* for ALL, *wato* for SPEECH.) It is also called, somewhat more technically, *Tikiwa*, (pronounced *tee-kee-wah*), a word also made out of the language itself, referring to Unism and Duism as the scientific basis of speech. The system is developed in the preliminary work of its inventor entitled "The Primary Grammar of Alwato, growing out of the Principles of Universology, (*Alski–Ahl–skee,*)" Boston, 1877; pp. 24. Also, "Primary Synopsis of Universology and Alwato," New York, 1871; pp. 224.

"CELESTIAL EMPIRE." (p. 448, *a.*) This name according to Williams, is derived from the Chinese words *Tien Chan*, that is, Heavenly Dynasty, meaning the kingdom ruled over by the dynasty appointed by Heaven. J. H. W. SCHMIDT.

"CELESTIAL EMPIRE." (p. 448, *a.*) Dr. F. V. Kenealy says, in his "Commentary on the Apocalypse," p. 457, that Fo-Hi was the first great civilizer of China, which has manufactured paper from all antiquity, and which may be called the parent country of all the finer arts and manufactures. *Sino* was its ancient name, an anagram on the Apocalyptic *Sion*, or heavenly mount; hence it was the Celestial Empire.

"THE DISOBEDIENT BOY." (p. 446, *e.*) This man was Dr. Samuel Johnson, the learned Scholar. The place was Uttoxeter, and the time of the expiation was near the close of his life.

J. H. W. SCHMIDT.

SANDALPHON (p. 448, *n.*) Longfellow himself says Sandalphon is one of the three angels who receive the prayers of the Israelites and weave crowns for them. W. H.

"OUR BIRTH IS BUT A SLEEP AND A FORGETTING." (p. 446, *f.*) Your inquirer for the author of the quotation will find it in William Wordsworth's "Ode on the Intimation of Immortality in Childhood," which poem should be in any good edition of his works.

MARK SWORDS.

THE NAME OF GOD SPELLED WITH FOUR LETTERS. (p. 400.)

The name of God is spelled with four letters in 72 languages, and the names below are taken from "The Royal Masonic Cyclopædia, edited by Kenneth R. H. Mackenzie, IX°, ("Cryptonymus.") New York, 1877:

1	Abyssinians,	Agzi.	37	Hesperides,	Agad.
2	Adeni,	Illi.	38	Irish,	Dieh.
3	Albanians,	Bogo.	39	Icelanders,	Gudi.
4	Angolese,	Anub.	40	Japanese,	Zaca.
5	Arabs,	Alah.	41	Latins,	Deus.
6	Armenians,	Alek.	42	Magi,	Orsa.
7	Assyrians,	Adad.	43	Maldivians,	Orba.
8	Bactrians,	Sila.	44	Moors,	Alla.
9	Bæotians,	Aris	45	Melindians,	Abag.
10	Bohemians,	Bueg.	46	Mesopotamians,	Ella.
11	Brahmans,	Bora.	47	Mexicans,	Bosa.
12	Cabbalists,	Alga.	48	Mogors,	Alli.
13	Californians,	Solu.	49	Negros,	Abgd.
14	Cambodians,	Miri.	50	Muscovites,	Tios.
15	Canadians,	Biub.	51	Narsingians,	Bila.
16	Carmanians,	Suna.	52	Ormusians,	Alai.
17	Chaldeans,	Alve.	53	Paraguayans,	Puir.
18	Chilians,	Hana.	54	Peloponessians,	Deos.
19	Congos,	Aneb.	55	Persians,	Sypi.
20	Copts,	Theos.	56	Peruvians,	Zimi.
21	Cretans,	Deos.	57	Philipians,	Mora.
22	Cyrenians,	Popa.	58	Philosophers,	Abea.
23	Egyptians,	Thaut.	59	Prygians,	Zeut.
24	Elamites,	Para.	60	Poles,	Boog.
25	English,	Good. (*sic*)	61	Quitensians,	Hoba.
26	French,	Dieu.	62	Sumatrans,	Pola.
27	Georgians,	Moti.	63	Saracens,	Agdi.
28	Greek,	Theos.	64	Scotch,	Goot.
29	Gymnosophists,	Tara.	65	Chinese,	Teli.
30	Hebrews,	Ieve.	66	Spaniards,	Dios.
31	Hetrurians,	Esar.	67	Syrians,	Alek.
32	Hollanders,	Godt	68	Tartars,	Anot.
33	Hungarians,	Bogi.	69	Teutons,	Gott.
34	Italians,	Idio.	70	Thracians,	Kalo.
35	Illyrians,	Boog.	71	Thibetans,	Gena.
36	Indians,	Tura.	72	Zetlanders,	Bora.

The above list is the largest we have seen, yet it varies in several of the names from other sources. The following partial list from

Prof. J. H. W. Schmidt, Columbus, O., shows ten variations, in Nos. 5, 23 (2), 28, 30, 38, 40, 55, 56, and 67. He also furnishes 14 more languages not in the foregoing list; also, two that are in it which we omit.

Arabian,	Alla.	Japanese,	Zain.
Croatian,	Doga.	Margarian,	Oese.
Dalmatian,	Rogt.	Persian,	Syra.
East Indian,	Esgi.	Peruvian,	Sian.
" "	Zeul.	Scandinavian,	Odin.
Egyptian,	Amun.	Spanish,	Dios.
"	Zeut.	Swedish,	Codd.
Etrurian,	Chur.	Syrian,	Adad.
German,	Gott.	Tartarian,	Idga.
Greek,	Zeus.	Turkish,	Addi.
Hebrew,	Adon.	Tyrrhenian,	Eher.
Irish,	Dich.	Wallachian,	Zeuc.

The following partial list from Rev. J. H. H. DeMille, Belmont, N. Y., shows eight variations, in Nos. 5, 7, 17, 21, 23, 30, 67, and 69: and one varaition from Prof. Schmidt,. (Turkish). Mr. DeMille furnishes also 21 more languages not in either of the foregoing lists: also, 18 languages which are in the first list which we omit:

Æolian,	Slos.	Malay,	Alla.
Annorian,	Teuti.	Modern Egyptian,	Tenu.
Arabic,	Allah.	Norweigian,	Gud.
Assyrian,	* Ellah.	Olala Tongue,	Deu.
Chaldaic,	Elah.	Old Egyptian,	Teut.
Cretan,	Thios.	Old German,	Diet.
Coromandel,	Brama.	English,	God.
Danish,	Gutt.	Old Saxon,	Good.
Dutch,	Godt.	Paunovian,	Istu.
Flemish,	Gued.	Polaca,	Buug.
Hebrew,	Eloh.	Portuguese,	Deos.
Hindostanee,	Rain.	Provençal,	Diou.
Italian,	Dio.	Slavic,	Buch.
Low Breton,	Dove.	Syriac,	Alah.
Low Latin,	Diex.	Teutonic,	Goth.
Magi,	Orsi.	Turkish,	Alah.

* When more letters are used in English the word in that language has only four.

It should also be stated that Nos. 18, 23, and 28, in the first list, are expressd in English by five letters — the *Th* in Greek being one letter. The variations are probably on account of different authorities.

The number of languages thus far given is 107.

FIRST THERMOMETER. (p. 83.) "It seems now certain," says Prof. Tait, "that the first inventor of the thermometer was Galileo. His thermometer was an air thermometer, consisting of a bulb with a tube dipping into a vessel of liquid. The first use to which it was applied, was to ascertain the temperature of the human body. The patient took the bulb in his mouth, and the air expanding, forced the liquid down the tube, the liquid descending as the temperature of the bulb rose. From the height at which the liquid finally stood in the tube, the physician could judge whether or not the disease was of the nature of a fever."

J. H. H. DEMILLE, Belmont, N. Y.

WHY THE ELECTRIC ARC LIGHT FADES COLORS. (p. 415.) The reason why either light makes colors fade cannot be given in the present state of science; but the reason why these two lights have a similar power is now supposed to be that their sources are both hot to a degree high enough for the purpose. Other lights which seem in other respects sufficient, but from sources less hot, will not produce the effect. PRIGGLES.

AUCTION BY INCH OF CANDLE. (p. 416.) An old fashion mode of selling by which each lot of goods was knocked down to the person bidding highest during the time while one inch of candle burned down. I don't think the Roman Catholic Church has any "excommunication *by inch of candle*," though its form has often been described as being "by bell, book and candle," in allusion to the typical putting out of a candle which is part of it. PRIGGLES.

"WHAT IS THE THIRD ESTATE?" (p. 390.) The world recognizes four estates—Divinity, Medicine, Law, and Journalism. The last one mentioned was the last to attain to the honor that goes with such a distinction. Time's noblest estate like "Time's noblest offspring is the last," the editor might claim. Speaking of estate the New York *Sun* of a recent date asks the question, "Why not a Fifth Estate?" and proposes "school-teaching" as one of the necessities for the safety and prosperity of the State. The lecture-stand has been defind to be "the pulpit pushed out into the week." Are not the words more pertinent when applied to the pedagogue's desk.

QUESTIONS.

"Attempt the end, and never stand to doubt;
Nothing's so hard but search will find it out."—*Robert Herrick.*

a. Where can I find in "Homer"— *What is, that ought to be,*— credited to him by Mr. Angus Dallas of Toronto, Canada?

J. PAYSON SHIELDS.

b. Who was the Englishman who once went to Venice for a few days, was always going away the day after to-morrow, and lived there forty years? H. K. A.

c. To a king who blamed his ministers for neglecting him, and wasting his time on mere ceremony, the ministers replied, "Your Majesty is but a ceremony." Who were these? H. K. A.

d. Who was the old philosopher who said he did not care what happened in this world so long as it did not happen to him?

H. K. A.

e. Where was the name *John Bull* derived from? Was he musician to James I, and author of "God Save the King." (or Queen.)

C. C. M.

f. Will some one please furnish a list of *Famous Horses?* Did Gen. Grant have a noted war charger? What horses did Washington and Napoleon have? What special horse did Custer ride?

XENOPHON.

g. When and by whom was *Red Tape* first used for the tying up of legal documents, and what incident made use of the expression, "a good deal of red tape" which has now become a proverb.

C. L. P., Memphis. Tenn.

h. Who wrote the curious work entitled, "Letters to Squire Pedant, in the east by Lorenzo Attisonant, an emigrant to the west." Indianapolis, 1870, (Fourth edition.) 163 pp., 8vo. The preface is signed S. K. HOSHOUR.

This little book is a mine of unusual and obsolete English words, fortunately provided with a glossary. Some of your readers may like to see a sample of its style; here are three lines:

"His tetricity, carency of bonity, and of xenodochy, and his aphilanthropy, fayed not his aceolents, and the metics of his convincity." *Letter VIII, p. 37.*

Interpreted this reads thus:

"His crabbedness, lack of goodness, and of hospitality and his want of love to mankind did not suit his neighbors and the sojourners of his vicinity." H. C. BOLTON.

a. What is the origin and meaning of the word *Neshobe* or *Neshobah*, applied to localities in the town of Littleton, Mass.?

J. M. C.

b. When was *bombazin* first made? When was *bombazin* first colored green? J. M. C.

c. What is the National Color of Ireland? Of course, some will say "Emerald Isle," "Wearing of the Green," etc. But if any respect is paid to the traditions of heraldry, or the facts in the case, what do we learn? What was the coat of arms in the time of Edward IV? Also what in the time of Queen Elizabeth?

J. Q. A.

d. What is the origin of the exclamation *Hurrah*, or *Huzza?*

W. E. WOORE.

e. Did Joshua command the sun to stand still, and did it obey? I find this query in Henkle's *Notes and Queries*, but no answer. The editor promised an explanation not generally known. Can some one give that explanation? G. W. F.

f. I have a part of a small book (pp. 9–23), and the principal characters in it are Roger Hardfoot, his six sons, the King's deer, &c. Can any one give the title of the book, and name of the publishers.

G. W. F.

g. What iz the origin of the phrase "the three R's—Reading, 'Riting, and 'Rithmetic?" FRITZ FEDERHELD.

h. In Todhunter's "History of the Theory of Probability," 1865, the following question occurs, taken from the works of Galileo, and it is stated that it was discussed at one of the meetings of a scientific society conducted by Florentine gentlemen:

A horse is really worth a hundred crowns; one person estimated it at ten crowns, and another at one thousand crowns; which of the two made the more extravagant estimate?

Among the persons consulted was Galileo, who pronounced the two estimates to be equally extravagant, because the ratio of a 1000 to 100 is the same as the ratio of 100 to 10.

On the other hand, a priest named Nozzolini was consulted, who pronounced the higher estimate to be more extravagant than the other because the excess of 1000 above 100 is greater than that of 100 above 10.

We leave the question at present for our readers to solve.

Seven-eighths of this No. of N. AND Q. has been allotted to replies to previous queries in order to partially "catch up."

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JANUARY, 1885.

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This is a perfect copy in the original binding (leather); and contains preliminary to the poems the portrait of Miss Wheatley, a facsimile by her to the Countess of Huntingdon, dated at "Boston in New-England, Oct. 30, 1772," and the following, signed by Rev. Hutchinson, Isaac Smith, Oliver, Hon. Harrison Gray, John Hancock, Rev. Dr. Cleaveland and Prince, Andrew Eliot, Samuel Mather, and ten others of equal distinction.

"We, whose names are under written, do assure the World, that the Poems inscribed to the following Page, were (as we verily believe) written by Phillis, a young Negro Girl who was but a few years since brought an uncultivated Barbarian from Africa, and has ever since been, and now is, under the Disadvantage of Serving as a Slave in a Family in this Town. She has been examined by some of the best Judges, and is thought capable to write them."

Offers solicited for the above. Address, Box 1320, Boston, Mass.

ESSAY ON HAMLET, Fallacy of Detection. An Encyclopædia of Critic and Criticism. Illustrated with Diagrams, Colored Plates, &c. By Rev. J. Schaeffer. Autograph edition. Philadelphia: Charles Beatley & Co., publishers, 1881. Pp. 25, large quarto. Price in cover, 50 cents; without cover, 25 cents. To the Hosts of the rebellious, those disposition of trees in grove, in avenue and line, are outlines on the way of Hamlet, and as an obstacle of the critic, are respectfully inscribed by the composer, his servant, the poet. Address C. J. Schaeffer, 135 North 17th St., Philadelphia, Pa.

SAMPLE COPIES OF THE *LOGICAL JOURNAL* Free. Send for one. Address, LOGICAL JOURNAL, Alma, Mich.

QUERIMS AND ITS KEY.—New really Queries and Quibbles from Queer Quarters. A Mélange of Questions in Literature, Science, History, Biography, Mythology, Philology, Geography, etc., etc.; with their Answers. By Albert P. Southwick, A. M., author of "Nine Serious Question Books," "Short Studies in Literature," etc. It contains 600 Questions and Answers. Cloth, 12mo., pp. 212; price, $1.00. Published by New England Publishing Co., 36 Hawley St., Boston, Mass.

Also, in press, a Quiz Book on Theory and Practice of Teaching, Price $1.00, same author.

THE OUTLINES OF CHEMISTRY — For Agricultural Colleges, Public and Private Schools, and Individual Learners. By S. B. Webster, A. M., Fornell, Va. Cloth, 36mo., pp. 111; price, 60 cents. This is the first of a Practical Science Series, to be followed by brief and comprehensive treatises on Physics, Mechanics, Mineralogy, and Natural History. Published by Clark & Maynard, 734 Broadway, New York City. Address the author or publishers.

THE BOOK OF ENOCH, TRANSLATED from the Ethiopic. With Introduction and Notes. By Rev. George H. Schodde Ph. D., Professor in Capital University, Columbus, O. This new translation has been published by W. F. Draper, Andover, Mass., in 12mo, cloth, pp. 278. Price, $1.75. Prof. Schodde supposes the whole book to be Jewish, which opinion seems to be that of many other scholars.

BOOKS FOR SALE.

The following years of the Gent's Diaries 1776, 1781, two volumes, and other dimensions $1.00 each.

Diary 1862, 1863, three volumes containing Lady's and Gent's Diary and miscellaneous $1.00 each.

The following years, single numbers, Lady's Diaries: 1803, 1807, 1810, 1826, 1827, 1836, 1840, 1845, 1846, 3 copies, 1847, 2 copies, 1849, 2 copies, 1849, 1850, 1852. One copy of Gent's Diary, 1852; 20 cents each. Address T. P. STOWELL, Box 11, Rochester, N. Y.

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Address, D. ARNOLD, Manchester, N. H.

ARCANA OF NATURE REVEALED. In 2 Parts. Part I. Dawn of Creation. Part II. The Mother of Creation, or The Twelve Signs of Birth and Man. By P. A. Fiorey, M. A., D. D., Principal of Chicago Deaf-Mute School, 218 S. May St., Chicago, Ill. 24mo., pp. 99, illustrated from Nature. Price in the returns, $1.00; this edge, $1.50. Photo of Sheet (8 by 10) 25 cents. This book and chart explains the Order of Creation, based on mathematics and twelve axioms of Creation, constructed on strictly scientific principles, showing the relation and position of kingdoms, and an orderly arrangement of the natural sciences, illustrating Creation from its first inception to its crown of perfection in Man.

A QUIZ-BOOK ON THE THEORY AND PRACTICE OF TEACHING by A. P. Southwick, A. M. The teacher should know that there is precautionary use in "The Method." Method is the outgrowth of philosophy, and is not subject itself to the laws of mind; and to the exigencies of science. "The science of teaching is a broad one, embracing many laws, and the laws to be noted in actual work, and of sufficient importance to attract the thoughtful student to study philosophy." The power of every true teacher is to himself, his personality, his character, his spirit, and his commands. The book is 12mo, 220 pp., neat; price $1.00. Published by Western Teachers' Supply Co., Logansport, Ind.

A SHORT COURSE IN CHEMISTRY, for the use of Academies and High Schools. By E. J. Hanson, A. M., author of Hanson's Physical Geography. The author has endeavored to present in strict logical sequence such of the almost innumerable facts of chemistry as should properly be united in an elementary work on the science. Although the work is intended chiefly to acquaint the students with the general facts of chemistry, yet the bearings of the general theories of the science on these facts are somewhat fully given, since in that way only can these facts be properly understood. Published by Eldredge & Bro., Philadelphia, Pa. Cloth, 284 pp. Price, $1.00. To teachers, for examination, 60 cents.

HISTORY OF THE TOWN OF AMHERST, Hillsborough County, N. H., (First known as Narragansett Township Number Three, and subsequently as Souhegan West) from the grant of the township by the Great and General Court of the Province of Massachusetts Bay, in June, 1733, to March, 1882, with genealogies of Amherst families, biographical sketches of natives and citizens of the town, and a sketch of the Narragansett Fort Fight, 19 December, 1675. Illustrated with a map of the town and engravings. By Daniel F. Secomb. Cloth, 8vo, pp. 678. Price $4.00. Address the author, Concord, N. H.

J.N.24.383

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"Daylight and Truth meet us with a clear dawn."—MILTON.

VOL. II. JANUARY, 1885. No. 31.

THE STYLITES. (p. 446, *a.*) The following account of St. Simeon Stylites, the Hermit of the Pillar, is taken from "Hone's Every Day Book:"

In the monastery of Heliodorus (a man 65 years of age, who had spent 62 years so abstracted from the world that he was ignorant of the most obvious things in it,) the monks ate but once a day; Simeon joined the community, and ate but once a week. Heliodorus required Simeon to be more private in his mortifications; "with this view," says Butler, "judging the rough rope of the well, made of twisted palm-tree leaves, a proper instrument of penance, Simeon tied it close about his naked body, where it remained, unknown both to the community and his superior, till such time, as it having ate into his flesh, what he had privately done was discovered by the effluvia proceeding from the wound." Butler says, "it took three days to disengage the saint's clothes, and the incisions of the physicians to cut the cord out of his body, were attended with such angnish, and pain, that he lay for some time as dead." After this he determined to pass the whole forty days of Lent in total abstinence, and retired to a hermitage for the purpose. Bassus, an abbot, left with him ten loaves and water, and coming to visit him at the end of forty days, found both er and loaves untouched, and the saint stretched on the ground nout signs of life. Bassus dipped a sponge in water, moistened his

lips, gave him the eucharist, and Simeon by degrees swallowed a few lettuce leaves and other herbs. He passed twenty-six Lents in the same manner. In the first part of a Lent he prayed standing; growing weaker, he prayed sitting; and toward the end, being almost exhausted he prayed lying on the ground. At the end of three years he left his hermitage for he top of a mountain, made an enclosure of loose stones, without a roof, and having resolved to live exposed to the inclemencies of the weather, he fixed his resolution by fastening his right leg to a rock with a great iron chain. Multitudes thronged to receive his benediction, and many of the sick recovered their health. But as some were not satisfied unless they touched him in his enclosure, and Simeon desired retirement from the daily concourse, he projected a new and unprecedented manner of life. He erected a pillar, six cubits high, (each cubit being about eighteen inches,) and dwelt on it four years; on a second of twelve cubits high he lived three years; on a third twenty-two cubits high, ten years; and on a fourth, of forty cubits, or sixty-five feet high, which the people built for him, he spent the last twenty years of his life. This occasioned him to be called *Stylite*, from the Greek word *stylos*, a pillar. This pillar did not exeed three feet in diameter at the top, so that he could not be extended on it; he had no seat with him; he only stooped or leaned to take a little rest, and bowed his body in prayer so often that a certain person who counted these positions found that he made 1,244 reverences in a day, which, if he begun at four o'clock in the morning, and finished at eight o'clock at night, gives a bow to every three-quarters of a minute; besides this he exhorted the people twice a day. His garments were the skins of beasts; he wore an iron collar round his neck, and had a horrible ulcer in his foot. During his forty days' abstinence throughout Lent, he tied himself to a pole. He treated himself as the outcast of the world and the worst of sinners, worked miracles, delivered prophecies, had the sacrament delivered to him on the pillar, and died bowing upon it, in the 69th year of his age, after having lived on pillars seven-and-thirty years. His corpse was carried to Antioch, attended by the bishop and the whole country, and worked miracles on its way.

Daniel, the Stylite of Constantinople, is another remarkable instance. He lived 33 years on a pillar, sometimes being nearly blown

from it by the storms from Thrace. His death occurred A. D. 494. Tennyson thus alludes to Simeon:

> I, Simeon of the Pillar by surname,
> Stylites among men. I, Simeon,
> The watcher of the column till the end.

CAXTON.

THE CHINESE BOOK Y-KING. (460, *g.*) The mystic philosophy of the book Y-King, or *Yeking*, bears a close resemblance to that of the Pythagoreans. Eight Koua, or *Symbols*, each composed of three lines, hieroglyhically express certain general things, on which the nativity and creation of all particular things depend. Of these the 1st represents the Heaven; the 2d, the Earth; the 3d, Lightning: the 4th, Mountains; the 5th, Fire; the 6th, Clouds; the 7th, Water; and 8th, Wind. From these variously combined the perpetual variety of nature originates. The Pythagoreans held the doctrine of a succession of worlds, transmigration of souls, the potency of numbers, and a perpetual change in the universe. Such is the doctrine of the Y-King as it has come down from the Chinese as the doctrine of Buddhism.

GALILEO'S LOGOGRIPH. (p. 446, *b.*) Galileo was the first to observe a peculiarity in the planet Saturn, but his telescope had not sufficient refractive power to separate the rings. It appeared to him like three bodies arranged in the same straight line, of which the middle was the largest, thus, o○o. He announced his discovery to Kepler under the veil of a logogriph, which sorely puzzled his illustrious cotemporary. It was not to be wondered at, for it run as follows:

Smasmrmilmepoetalevmibvneinvgttaviras.

Restoring the transposed letters to their proper places, we have the following sentence:

Altissimum planetam tergeminum observavi.

(I have observed the most distant planet to be three-fold.)

This is the third logogriph published in N. AND Q.: The first by "WEST," on page 173, which yet remains unsolved; the second, asked for by "INQUIRER I," on page 365, which was Huyghens's, and is there solved; and the above, asked for by "'OMERUS." Are there any other similar to these?

Specimens of "Counting-Out" Rhymes.

To the Editor of Notes and Queries:

I herewith send you a few specimens of "counting-out" rhymes, collected by me from children in various parts of New England, and by correspondence. I have gathered a large number of these singular doggerels and am desirous of increasing my collection. If any reader of N. AND Q. will send me lists of counting-out rhymes used by children of their acquaintance, I shall be greatly obliged, and I will acknowledge all letters, (addressed to me as below). I suggest spelling uncouth words on phonetic principles. I am acquainted with W. W. Newell's work containing a short list of these rhymes, and with Dunger's *Kinderlieder und Kinderreime* containing no less than 60 German rhymes; also with the writings of Halliwell. I seek the rhymes in all languages, and all variations of every kind.

Yours very truly,

H. CARRINGTON BOLTON,

Trinity College, Hartford, Conn.

I

One-ery, two-ery, ickery, Ann;
Fillicy, fallacy, Nicholas John;
Quever, quaver, English knaver;
Stinckelum, stanckelum, buck.

This rhyme is widely used, having been reported to me from Connecticut, Philadelphia, and Cincinnati. It is subject to many variations: "English knaver" becomes "Irish Mary," or "Virgin Mary"; some insert the word "berry," or the word "John" before "buck" in the last line. "Ickery" becomes, "hickory;" "stinckelum" becomes "stringelum," etc., etc.

II

Ana, mana, mona. mike;
Barcelona, bona strike;
Care, ware, frow, frack;
Hallico, ballico, wee. wo, wack!
(*New York City.*)

This also is subject to countless variations: "barcelona" becomes "tuscalona," etc. One form ends in

Huldy, guldy, boo, out goes you.

III

Ana, mana. dipery Dick,
Della, dolla, Dominick;
Hitcha, pitcha, dominitcha,
Hon, pon, tush.
(*Central New York*).

In some districts, the third line is given as "Houtcha, poutcha, dominoutcha,," and in others, "Hotcha, potcha," etc. "Tush" may also become "tus," or "tusk."

IV

Haley, maley, tippety fig,
Tiney, toney, tombo, nig;
Goat, throat, couutry note,
Tiney, toney, tiz.
(*Rhode Island.*)

V

Eatum, peatum, penny, pie,
Babyloni, stickum, stle,
Stand you out thereby.
(*Scotland.*)

Besides rhymes of the character of the above, *i. e.* consisting of a mixture of gibberish with disconnected words, there are many rhymes like Nos. VI and VII containing no uncouth words, but possessing in general a jingle easily recognizable.

VI

One, two, three,
Nanny caught a flea;
The flea died, and Nanny cried:
Out goes she!
(*Delaware, Rhode Island, etc.*)

VII

1, 2, 3. 4, 5, 6, 7, 8,
Mary at the cottage gate,
Eating grapes off a plate,
1, 2, 3, 4, 5, 6, 7, 8.

This is given also "plums" in place of "grapes," and "garden gate" for "cottage gate." When "cottage door" ends the second line, the counting stops at "four," to satisfy the rhyme.

VIII

Ein, zwei, drei, vier, funf, sechs, sieben,
Wo ist denn mein Schatz geblieben?
Er ist nicht hier, er ist nicht da,
Er ist wohl in Amerika.
(*Schleswig-Holstein.*)

IX

(*From Dr. Dunger's Collection.*)

Enige, denige, dittge, dattge;
Ziberte, biberte, bonige, nattge;
Ziberte, biberte, puff!
(*Saxony.*)

X

Un, deux, trois, quatre,
Wille, walle, wulle, wattre,
Wille, walle. wulle, wu,
Wer soll's sein?——Du.
(*Elsass.*)

a. What is the origin and meaning of the word *Neshobe* or *Neshobah*, applied to localities in the town of Littleton, Mass.?

J. M. C.

b. When was *bombazin* first made? When was *bombazin* first colored green? J. M. C.

c. What is the National Color of Ireland? Of course, some will say "Emerald Isle," "Wearing of the Green," etc. But if any respect is paid to the traditions of heraldry, or the facts in the case, what do we learn? What was the coat of arms in the time of Edward IV? Also what in the time of Queen Elizabeth?

J. Q. A.

d. What is the origin of the exclamation *Hurrah*, or *Huzza?*

W. E. WOORE.

e. Did Joshua command the sun to stand still, and did it obey? I find this query in Henkle's *Notes and Queries*, but no answer. The editor promised an explanation not generally known. Can some one give that explanation? G. W. F.

f. I have a part of a small book (pp. 9–23), and the principal characters in it are Roger Hardfoot, his six sons, the King's deer, &c. Can any one give the title of the book, and name of the publishers.

G. W. F.

g. What iz the origin of the phrase "the three R's—Reading, 'Riting, and 'Rithmetic?" FRITZ FEDERHELD.

h. In Todhunter's "History of the Theory of Probability," 1865, the following question occurs, taken from the works of Galileo, and it is stated that it was discussed at one of the meetings of a scientific society conducted by Florentine gentlemen:

A horse is really worth a hundred crowns; one person estimated it at ten crowns, and another at one thousand crowns; which of the two made the more extravagant estimate?

Among the persons consulted was Galileo, who pronounced the two estimates to be equally extravagant, because the ratio of a 1000 to 100 is the same as the ratio of 100 to 10.

On the other hand, a priest named Nozzolini was consulted, who pronounced the higher estimate to be more extravagant than the other because the excess of 1000 above 100 is greater than that of 100 above 10.

We leave the question at present for our readers to solve.

Seven-eighths of this No. of N. AND Q. has been allotted to replies to previous queries in order to partially "catch up."

THE DAWN OF SPECULATIVE PHILOSOPHY edited by W. T. Harris, Concord, Mass. Published by D. Appleton & Co., New York, to whom all business matters should be addressed. All editorial correspondence to be sent to the editor. Issued quarterly at $3.00 a year. It is intended as a vehicle for such transactions, commentaries and original articles as will best promote the interests of Speculative Philosophy in all its departments.

THE PLATONIST. An Exponent of Philosophic truth. Issued by Thomas M. Johnson, Terre Haute, Ind., monthly in large quarto form. Devoted to the dissemination of the Platonic Philosophy in all its phases. Volume I can be supplied for $3.00, post-paid. The edition is limited, and early orders are suggested. Address all subscriptions, contributions, and communications to Thos. M. Johnson, Editor, Church St. Chair Co., Missouri.

THE AMERICAN BOOKSELLER, (N. Y.) Published in the interests of Booksellers, Stationers, and Newsdealers, by the American News Company. Subscription price, $2.50 a year, (payable in advance). Semi-monthly in quarto form, at 39 and 41 Chambers Street, New York City. Contains lists of new books, correspondence on the book trade, both domestic and foreign, reviews of books, books wanted, the stationery trade, etc.

THE BOOKMART. A Monthly Magazine devoted to Literary and Library Intelligence, and for the pecuniary interests of the public in the purchase, exchange, or sale of books, Old, Fine, Rare, Scarce and out-of-the-way, both American and Foreign. Published monthly, by Bookmart Publishing Company, Pittsburgh, Pa., U. S. A. Subscription price, United States and Canada, $1.00; Foreign, 5s per year. Commenced April, 1882. Contains lists of books for sale, books wanted, time and place of book auction sales, latest catalogues issued, notices of rare books, reviews, and many other matters relating to the book trade, and book collectors.

DREAM INVESTIGATOR AND ONEIRO CRITICA. By James Monroe, Peoria, Ill. A monthly journal devoted to mental philosophy, science, religion, self-improvement, and general reform, but chiefly to mental philosophy as manifested through dreams. Edited and published by James Monroe, Peoria, Ill., at $1.00 a year in advance, or at the same rate for a shorter time. Single numbers 10 cents. Commenced January, 1883.

THE BAY STATE MONTHLY. A new Massachusetts Magazine devoted to the literature, history, biography, and state Progress of Massachusetts. Conducted and published by J. N. and J. Y. McClintock, at $3.00 a year; single numbers, 30 cents. Monthly, 64 pages each, containing a steel engraving, a portrait of some distinguished son of the state, and articles of historic interest and value. Address 31 Milk Street, Room 46, Boston, Mass.

OLD TESTAMENT STUDENT. Edited by Wm. Harper, Ph. D. Devoted to the study and exposition of Biblical literature, and the study of the Hebrew language. Monthly (except July and August). Terms, $2.00; Canada and Foreign Countries, $2.50. Single numbers, 25 cents. American Publication Scats of Hebron, Morgan Park, Ill.

THE CHAUTAUQUAN. A Monthly magazine devoted to the promotion of true culture. Organ of the Chautauqua Literary and Scientific Circle. Quarto. Terms, $1.50. Theodore L. Flood, editor and publisher, Meadville, Penn.

THE AIDERIAL MESSENGER. Conducted by Wm. W. Payne, Director of Carleton College Observatory, Northfield, Minn. Published Monthly, (except July and September). Terms, $2.00 a year. "In the present treatises I shall set forth some matters of interest to all observers of nascent phenomena or look at and consider."—*Aiderial*. Contains the latest observations and interesting articles and discussions on astronomical subjects.

NEW CHURCH INDEPENDENT AND MONTHLY REVIEW. Published by Weller & Sun, 151 Thirty-Seventh St., Chicago, Ill. Terms, $2.50 a year. The New Church is not a Sect, but a New State of Life and Faith in the Christian Church in which the Lord alone will be worshiped. The Word the Only Authority, and Keeping the Commandments the Only Way of Life.

WILFORD'S MICROCOSM. A Philosophic Monthly devoted to the discoveries, theories, and investigations of Modern Science, in their bearing upon the religious thought of the age; with other matters of general interest. A. Wilford Hall, editor and proprietor. Terms, $1.00 a year. Hall & Co., publishers, 23 Park Row, New York.

THE THREE LINKS AND TRIANGLE. A journal devoted to the interests of Odd Fellows in New England, and the price of every member of the Fraternity, and indispensable to every brother who desires to keep posted as to the outs and ins and operations of the Order in New England — a first-class family magazine, of useful, entertaining, and instructive reading. Terms, $1.00 a year. J. J. Lane & Co., publishers, 60 Main Street, Laconia, N. H.

PHRENOLOGICAL JOURNAL AND SCIENCE OF HEALTH. A monthly devoted to the study of Man in his mental and physical relations. Also, devoted to the study of Human Nature in all its phases, including Physiology, Physiology, Physiognomy, Hygiene, and kindred subjects. Terms, $2.00 a year. Fowler & Wells Co., 753 Broadway, New York.

THE HEALING VOICE. A monthly journal devoted to faith literature and the science of healing, with the sole object of proving to the world that a living faith gives us a practical Christianity. The journal is dedicated to the Good of Humanity and the Glory of God, as it goes forth bearing the seal of peace on earth, good will to man. The preface says the journal is sent forth in very much the same manner that Noah sent forth the dove—to see whether the waters of the world are abated. May it bring back to us the olive branch of hope. Commenced October, 1884. Published monthly at $2.00 a year; single number, 25 cents. Address the editor, Mrs. A. J. Johnson, 200 West 59th St., New York.

SIGNS OF THE TIMES. A monthly almanac and miscellany of astro-meteorology the celestial science of astrology, and the arts, sciences, and literature generally, containing horoscopes of eminent personages, and practical hints and salutary precepts founded on the zodiacal positions and configurations of the planetary bodies. By Regulus. Published by Grant & Co., Boston, Mass., at $2.00 a year; single number, 20 cents. Commenced October, 1884.

FREETHINKERS' MAGAZINE, and Free-thought Directory for the United States and Canada. H. L. Green, editor and proprietor. Bi-monthly, terms, $1.50 a year. Salamanca, New York.

ANSWERS.

"Who thinks most, feels the noblest, acts the best."—*Bailey's Festus.*

BUDDHA'S OBSERVANCES. (p. 432, *k.*) We give from the "Light of Asia," by Edwin Arnold, the following general summary of some of Buddha's advices and observances:

1 The four noble truths— *Sorrow*, *Sorrow's Cause*, *Sorrow's Ceasing*, and *The Way*.

2 The noble eight-fold path—*Right Doctrine*, *Right Purpose*, *Right Discourse*, *Right Behavior*, *Right Purity*, *Right Thought*, *Right Loneliness*, and *Right Rapture*.

3 The four golden stairways—To rise to lovelier verities; to be made free from doubts, delusions, and the inward strife; to love all living things in perfect peace; and to pass living and visible to the utmost goal of the holy ones—the Buddhs and they of stainless soul.

4 The ten sins along the stages — Love of self, false faith, doubt, hatred, lust, love of life on earth, desire for heaven, self-praise, error, and pride.

The five right rules—

> Kill not—for pity's sake—and lest ye slay
> The meanest thing upon it's upward way.
>
> Give freely and receive—but take from none
> By greed, or force, or fraud, what is his own.
>
> Bear not false witness, slander not, nor lie;
> Truth is the speech of inward purity.
>
> Shun drugs and drinks which work the wit abuse;
> Clear minds, clean bodies, need no Soma juice.
>
> Touch not thy neighbor's wife, neither commit
> Sins of the flesh unlawful and unfit.

A little further on the poet says:

> But to his own, them of the yellow robe—
> To these he taught the ten observances, etc.

As mentioned in the query by "OBELOS." Can some reader furnish from any work the information asked for?

DOCTOR OF BOTH LAWS. (p. 448, *d.*) Webster's Dictionary, page 1777, (edition 1880,) answers this question: "*J. U. D.* (*Juris Utriusque Doctor.*) Doctor of Both Laws. (*i. e.* the Canon and the Civil Law.) This is sometimes written *J. V. D.*, U and V being formerly regarded as one and the same letter."

MISCELLANEOUS

NOTES AND QUERIES

WITH ANSWERS,

IN ALL DEPARTMENTS OF LITERATURE.

Emerson said that Goethe said that Plato said—"CULTURE."

JANUARY, 1885.

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UNITED STATES OF COLOMBIA. (p. 448, *c.*) This name was adopted by the northern countries of South America, in 1819, when New Granada and Venezuela united, and established one central government for the purpose of resisting Spain. In 1829 Venezuela renounced the union, and constituted itself a separate republic. After the resignation of Bolivar, in 1830, it again joined New Granada, but this union lasted only a short time. In 1831, a new separation took plaee, and at the same time it was decided that the former province of Quito should constitute a separate government under the name of Ecuador. Thus Colombia was divided into three republics, Ecuador, New Granada, and Venezuela.

COLOMBO, CAPITAL OF CEYLON. (p. 448, *c.*) This entrepôt of Ceylon is thought to have received it name from some Spanish merchants in the 15th century in honor of Christopher Columbus. It was occupied by the Portuguese in 1517, 25 years after America's discovery; taken by the Dutch in 1603; and by the English in 1796.

WISE SAYINGS OR REAL WISDOM. (p. 448, *e.*) Hamlet, Macbeth, and As-you-like-it. H. K. A.

ODIC FORCE. (p. 152.) Odic force is described briefly in an article under this head in Johnson' Universal Cyclopædia.

H. C. BOLTON.

SHAKESPEARE'S BIRTH AND DEATH. (p. 400.) We have never found but one person who had the coincidences of Shakespeare, and we respectfully refer "ENOCH CHONE" to the following:

Oliver Cromwell—born September 3, 1599; won the battle of Dunbar, September 3, 1650; won the battle of Worcester, September 3, 1651; died, September, 3, 1658—age 59 years.

A. P. SOUTHWICK.

HARRISON'S DEATH. (p. 423.) Our attention has been called to an error in the date of the death of President William Henry Harrison, by A. P. Southwick. On reference to Mr. Brenizer's copy we find he gave it correct, April 4, 1841—and not September 10, as printed on page 423.

THE PSEUDONYM "LORENZO ALTISONANT." (p. 479, *h.*) This should have been Lorenzo Altisonant, instead of Attisonant.

Jan 24 1885

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"Daylight and Truth meet us with a clear dawn."—MILTON.

VOL. II. JANUARY, 1885. No. 31.

THE STYLITES. (p. 446, *a.*) The following account of St. Simeon Stylites, the Hermit of the Pillar, is taken from "Hone's Every Day Book:"

In the monastery of Heliodorus (a man 65 years of age, who had spent 62 years so abstracted from the world that he was ignorant of the most obvious things in it,) the monks ate but once a day; Simeon joined the community, and ate but once a week. Heliodorus required Simeon to be more private in his mortifications; "with this view," says Butler, "judging the rough rope of the well, made of twisted palm-tree leaves, a proper instrument of penance, Simeon tied it close about his naked body, where it remained, unknown both to the community and his superior, till such time, as it having ate into his flesh, what he had privately done was discovered by the effluvia proceeding from the wound." Butler says, "it took three days to disengage the saint's clothes, and the incisions of the physicians to cut the cord out of his body, were attended with such angnish, and pain, that he lay for some time as dead." After this he determined to pass the whole forty days of Lent in total abstinence, and retired to a hermitage for the purpose. Bassus, an abbot, left with him ten loaves and water, and coming to visit him at the end of forty days, found both r and loaves untouched, and the saint stretched on the ground out signs of life. Bassus dipped a sponge in water, moistened his

lips, gave him the eucharist, and Simeon by degrees swallowed a few lettuce leaves and other herbs. He passed twenty-six Lents in the same manner. In the first part of a Lent he prayed standing; growing weaker, he prayed sitting; and toward the end, being almost exhausted he prayed lying on the ground. At the end of three years he left his hermitage for he top of a mountain, made an enclosure of loose stones, without a roof, and having resolved to live exposed to the inclemencies of the weather, he fixed his resolution by fastening his right leg to a rock with a great iron chain. Multitudes thronged to receive his benediction, and many of the sick recovered their health. But as some were not satisfied unless they touched him in his enclosure, and Simeon desired retirèment from the daily concourse, he projected a new and unprecedented manner of life. He erected a pillar, six cubits high, (each cubit being about eighteen inches,) and dwelt on it four years; on a second of twelve cubits high he lived three years; on a third twenty-two cubits high, ten years; and on a fourth, of forty cubits, or sixty-five feet high, which the people built for him, he spent the last twenty years of his life. This occasioned him to be called *Stylite*, from the Greek word *stylos*, a pillar. This pillar did not exeed three feet in diameter at the top, so that he could not be extended on it; he had no seat with him; he only stooped or leaned to take a little rest, and bowed his body in prayer so often that a certain person who counted these positions found that he made 1,244 reverences in a day, which, if he begun at four o'clock in the morning, and finished at eight o'clock at night, gives a bow to every three-quarters of a minute; besides this he exhorted the people twice a day. His garments were the skins of beasts; he wore an iron collar round his neck, and had a horrible ulcer in his foot. During his forty days' abstinence throughout Lent, he tied himself to a pole. He treated himself as the outcast of the world and the worst of sinners, worked miracles, delivered prophecies, had the sacrament delivered to him on the pillar, and died bowing upon it, in the 69th year of his age, after having lived on pillars seven-and-thirty years. His corpse was carried to Antioch, attended by the bishop and the whole country, and worked miracles on its way.

Daniel, the Stylite of Constantinople, is another remarkable instance. He lived 33 years on a pillar, sometimes being nearly blown

from it by the storms from Thrace. His death occurred A. D. 494. Tennyson thus alludes to Simeon:

> I, Simeon of the Pillar by surname,
> Stylites among men. I, Simeon,
> The watcher of the column till the end.

CAXTON.

THE CHINESE BOOK Y-KING. (460, *g.*) The mystic philosophy of the book Y-King, or *Yeking*, bears a close resemblance to that of the Pythagoreans. Eight Koua, or *Symbols*, each composed of three lines, hieroglyhically express certain general things, on which the nativity and creation of all particular things depend. Of these the 1st represents the Heaven; the 2d, the Earth; the 3d, Lightning: the 4th, Mountains; the 5th, Fire; the 6th, Clouds; the 7th, Water; and 8th, Wind. From these variously combined the perpetual variety of nature originates. The Pythagoreans held the doctrine of a succession of worlds, transmigration of souls, the potency of numbers, and a perpetual change in the universe. Such is the doctrine of the Y-King as it has come down from the Chinese as the doctrine of Buddhism.

GALILEO'S LOGOGRIPH. (p. 446, *b.*) Galileo was the first to observe a peculiarity in the planet Saturn, but his telescope had not sufficient refractive power to separate the rings. It appeared to him like three bodies arranged in the same straight line, of which the middle was the largest, thus, o○o. He announced his discovery to Kepler under the veil of a logogriph, which sorely puzzled his illustrious cotemporary. It was not to be wondered at, for it run as follows:

Smasmrmilmepoetalevmibvneinvgttaviras.

Restoring the transposed letters to their proper places, we have the following sentence:

Altissimum planetam tergeminum observavi.

(I have observed the most distant planet to be three-fold.)

This is the third logogriph published in N. AND Q.: The first by "WEST," on page 173, which yet remains unsolved; the second, asked for by "INQUIRER I," on page 365, which was Huyghens's, and is there solved; and the above, asked for by "'OMERUS." Are there any other similar to these?

Lawyers and Frogs of Windham, Conn.

Good people all both great and small,
Of every occupation,
I pray draw near and lend an ear
To this our true relation.

'Twas of a fight, happened one night,
Caused by the bullfrog nation,
As strange a one as e'er was known
In all our generation.

The frogs we hear in bullfrog shire,
Their chorister had buried,
The sadest loss, and greatest cross,
That ever they endur-ed.

Thus being deprived, they soon contrived,
Their friends to send to, greeting,
Even to all, both great and small,
To hold a general meeting.

Subject and lord, with one accord,
Now came with bowels yearning,
For to supply and qualify,
And fit a frog for learning.

For to supply immediately,
The place for their deceas-ed,
There did they find one to their mind,
Which soon their sorrows eas-ed.

This burying done, the glorious sun,
Being down and night advancing,
With great delight, they spent the night,
In music and in dancing.

And when they sung, the air it rung,
And when they broke in laughter,
It did surprise both learned and wise,
As you shall learn hereafter.

A negro man, we understand,
Awoke and heard the shouting,
He ne'er went abroad, but awoke his lord,
Which filled their hearts with doubting.

With one accord they went abroad,
And stood awhile to wonder,
The bullfrog shout appeared no doubt,
To them like claps of thunder.

Which made them say the judgment day
Without a doubt was coming,
For in the air, they did declare,
There was an awful drumming.

Those lawyer's fees would give no ease,
Though well they are worth inditing,
To pray, they kneel—also they feel
The worm of conscience biting.

Being thus dismayed, one of them said,
He would make restitution,
He would restore one-half or more,
This was his resolution.

Another's heart was touched in part,
But not pricked to the center,
Rather than pay one-half away,
His soul, he said, he'd venture.

Then they agreed to go with speed,
And see what was the matter,
And as they say, they by the way,
Repenting tears did scatter.

They traveled still unto the hill,
With those men they did rally,
And soon they found the doleful sound,
To come out of the valley.

Then down they went with one consent,
And found those frogs a singing,
Raising their voice for to rejoice,
This was the doleful ringing.

Home those great men returned then,
Filled with wrath and malice,
And mustered all, both great and small,
From prison and from palace.

And armed with fury, both judge and jury,
To the frog pond then mov-ed,
And as they say, a fatal day,
To the poor frogs it prov-ed.

This terrible night, the parson did fight,
His people almost in dispair,
For poor Windham souls, among the poles,
He made a most wonderful prayer.

Esq. Lucifer knew, and called up his crew,
Dyer, and Elderkin, you too must come,
Old Col. Dyer's Cuff, you know well enough
He had an old negro, others had none.

Now massa, says Cuff, I'm glad now enough
For what little comfort, I have,
I make it no doubt, my time is just out,
No longer shall I be a slave.

As for Larabie, so quiet was he,
He durst not stir out of his house,
The poor guilty soul, crept into his hole,
And there lay still as a mouse.

As for Jemmy Flint, he began to repent,
For a Bible he ne'e had known,
His life was so bad, he'd given half he had,
To old Father Stoughton for one.

Those armed men, they killed then,
And scalped about two hundred,
Taking, I say, their lives away,
And then their camp they plundered.

Those lusty frogs, they fought like dogs,
For which I do commend them,
But lost the day, for want, I say,
Of weapons to defend them.

I had this story, set before me,
Just as I have writ it,
It being so new, so strange and true,
I could not well omit it.

Lawyers, I say, now from this day,
Be honest in your dealing,
And never more increase your store,
While you the poor are killing.

For if you do, I'll have you know,
Conscience again will smite you,
The bull frog shout will ne'er give out,
But rise again and fright you.

Now Lawers, Parsons, Bullfrogs, all,
I bid you all farewell,
And unto you I loudly call,
A better tale to tell.

The following interesting poem appeared in the Providence *Gazette*, in 1827., which we think *is* "A better tale to tell:"

The Frogs of Windham—An Old Colony Tale—Founded on fact.

When these free States were colonies
Unto the mother nation,
And in Connecticut the good
Old "Blue Laws" were in fashion,

A circumstance which there occurred,
(And much the mind surprsies
Upon reflection) then gave rise
To many strange surmises.

You all have seen, as I presume,
Or had a chance to see
Those strange amphibious quadrupeds,
Called bullfrogs commonly.

Well, in Connecticut, 'tis said
By those who make pretentions
To truth, these creatures often grow
To marvellous dimensions.

One night in July, '58,
They left their homes behind 'em,
Which was an oak and chestnut swamp,
About five miles from Windham.

The cause was this: the summer's sun
Had dried their pond away there
So shallow, that, to save their souls,
The bullfrogs could not stay there.

So, in a regiment they hopped,
With many a curious antic;
Along the road which led unto
The river Minomantic.

Soon they in sight of Windham came,
All in high perspiration,
And held their courses toward the same,
With loud vociferation.

You know such kind of creatures are
By nature quite voracious;
Thus, they compelled by hunger, were
Remarkably loquacious.

Up flew the windows one and all,
And then with ears erected,
From every casement, gaping rows
Of night-caped heads projected,

The children cried, the women screamed,
"O Lord have mercy on us!
The French have come to burn us out,
And now are close upon us."

A few, upon the first alarm,
Then armed themselves to go forth
Against the foe, with guns and belts,
Shot, powder-horn, and so forth.

Soon all were running here and there,
In mighty consternation,
Resolved of the town to make
A quick evacuation.

Away they went across the lots,
Hats, caps, and wigs were scattered,
And heads were broken, shoes were lost,
Shins bruised, and noses battered.

Thus, having gained a mile or two,
These men of steady habits,
All snug behind an old stone wall,
Lay like a nest of rabbits,

And in this state, for half an hour,
With jaws an inch asunder,
They thought upon their goods at home,
Exposed to lawless plunder.

They thonght upon their helpless wives,
Their meeting-house and cattle,
And then resolved to sally forth,
And give the Frenchmen battle.

Among the property which they
Had brought with them to save it,
Were found two trumpets and a drum,
Just as good luck would have it.

Fifteen or twenty jewsharps then
Were found in good condition,
And all the longest-winded men
Were put in requisition.

Straightway, in long and loud alarm,
Said instruments were clang-ed,
And the good old one hundredth psalm
From nose and jewsharp twang-ed.

Such as were armed, in order ranged,
The music in the center.
Declared they would not run away,
But on the French would venture.

There might have been among them all
Say twenty guns or over—
How many pitch-forks, scythes, and flails,
I never could discover.

The rest agreed to close the rear,
After some intercession—
And all together made a queer
And curious procession.

Some were persuaded that they saw
The band of French marauders
And not a few declared they heard
The officers give orders.

The words could be distinguished then,
"Dyer," "Elder kin," and "Tete,"
And when they heard the last, they thought
The French desired a treaty.

So three good sober-minded men
Were chosen straight to carry
Terms to the French as Ministers
Plenipotentiary.

These moving on with conscious fear,
Did for a hearing call,
And begged a moment's leave to speak
With the French General.

The advancing foe an answer made,
But (it was quite provoking)
Not one of them could understand
The language it was spoke in.

So there they stood in piteous plight,
'Twas ludricrous to see,
Until the bullfrogs came in sight,
Which shamed them mightily.

Then all went home, right glad to save
Their property from pillage;
And all agreed to blame the man
Who first alarmed the village.

Some were well pleased, and some were mad
Some turned it off with laughter;
And some would never speak a word
About the thing thereafter.

Some vowed if Satan came at last,
They did not mean to flee him;
But if a frog they ever passed,
Pretended not to see him.

QUESTIONS.

"Attempt the end, and never stand to doubt;
Nothing's so hard but search will find it out."—*Robert Herrick.*

a. Why do explorers confine themselves entirely to the North Pole? C. B. HEATH.

b. Why are knotty, imperfect apples, or pears, invariably of finer flavor than large perfect specimens? C. B. HEATH.

c. Where can the poem entitled "The Lost Chord," be found, and who is it author? J. PAYSON SHIELDS.

d. Who is the author of the poem, "The Ride of Jennie McNeal," and where can a copy be obtained? A. P. S.

e. Who wrote "The Black Horse and his Rider," and by whom published? NICODEMUS.

f. A southern paper referring to a book dedicated "To the Memory of Robert E. Lee," quotes the following line in justification of the omission of any title: "His name alone strikes every title dead."

Now according to the remembrance of my boyhood, this line occurs in a poem originally printed in a New Hampshire paper, on the occasion of Gen. Washington's visit to Portsmouth; but I cannot find any notice of it in Bartlett's "Familiar Quotations;" nor have I any idea of the name of the author. The following is the whole verse quoted from memory. Who can furnish the whole poem?

"Fame spread her wings, and with her trumpet blew,
Great Washington is come! What praise is due?
What title shall he have? Not one, she said—
His name alone strikes every title dead!"

g. Who is the author of the following quotations, and where in their works do they occur?

1. "I, too, shepherds, in Arcadia dwelt."
2. "Beyond the magic valley lay."
3. "My love she's but a lassie yet."
4. "In Nature's eyes to look and to rejoice."
5. "Linger, O gentle time."
6. "The mood of woman who can tell."
7. "How should I greet thee?"
8. "Sweet Innisfallen, fare thee well." H. K. A.

h Who was the personage called *Thomas the Rhymer*, and how did he gain that appellation: LOGOS.

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FEB 10 1885

MISCELLANEOUS

NOTES AND QUERIES

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NOTES AND QUERIES,

WITH ANSWERS.

" *Truth for authority, and not authority for Truth.*—LUCRETIA MOTT.

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Dying Words of Noted Persons.

We have several requests of more than a year's standing to publish a collection of the " Last Words " of distinguished dying men. The following collection has been the result of more than a quarter of a century, gathered from various sources. Several of the persons are credited with different words, and some of them as having been uttered under different circumstances. We have generally given all the words, though from different authorities. It is the largest collection ever published, so far as we know, containing those of 258 persons.

CHARLES ABBOTT (Lord Tenterden, Chief Justice of the Court of King's Bench)—Gentlemen of the jury, you may retire.

ABIMELECH, son of Gideon, (when hit in the head by a piece of millstone thrown by a woman, he called a man to slay him with his sword,)—That men say not of me a woman slew him. (*Judges IX, 54.*)

DR. ADAMS, rector of Edinburgh High School, (in a delirium)—It grows dark; boys, you may go.

JOHN ADAMS—Independence forever.

JOHN QUINCY ADAMS—It is the last of earth.

ADDISON—See how a Christian can die.

ALEXANDER II, of Russia, (when wounded)—Take me to the palace, there to die.

ALEXANDER III—This box was presented to me by the emperor of Prussia.

ALFIERI—Clasp my hand, dear friend, I die.

DAUGHTER OF ETHAN ALLEN—Shall I believe what you have taught me, or what mother has taught me? (Mr. Allen answered, "Believe your mother.")

ANAXAGORAS—Give the boys a holiday.

ANDRE—I pray you bear me witness that I met my fate like a brave man.

MAJOR JOHN ANDRE (hanged as a spy)—Must I die in this manner?

ARCHIMEDES—(when ordered to leave Syracuse)—When I have finished this problem.

ARRIA—My Pætus, it is not painful.

AUGUSTUS (after asking how he acted his part in life)—Vos plaudite (You applaud).

AUGUSTUS CÆSAR—Have I not played the farce of life well?

THOMAS AVERY—Never mind, father!

M. BAILEY (the French patriot, who was about to be decapitated)—It is cold.

JOHN DE BARNEVELD (to the executioner)—Be quick, man, be quick.

CARDINAL BEAUFORT—And must I then die? Will not my riches save me? What, is there no bribing death?

CARDINAL HENRY BEAUFORT—I pray you all, pray for me.

THOMAS À BECKET—I confide my soul and the cause of the church of God, to the Virgin Mary, to the patron saints of this church, and to St. Dennis.

THE VENERABLE BEDE—"Glory be to the Father, and to the Son, and to the——.

BEETHOVEN (deaf)—I shall hear.

MADAME DE BOIS BERANGER (to her mother who was executed, together with her father, brother, and sister)—Why are you not happy? You die innocent, and all your family follow you, to partake with you the recompense of virtue.

MADAME DE BERRY—Is not this dying with true courage and true greatness?

BOILEAU—It is a great consolation to a poet about to die that he has never written anything injurious to virtue.

ANNE BOLEYN (clasping the neck of her daughter)—It is small, very small.

J. WILKES BOOTH—Useless, useless!

MARCO BOZZARIS—To die for liberty is a pleasure and not a pain.

HON. DAVID C. BRODERICK (to Col. E. D. Baker)—Baker, when I was struck, I tried to stand firm, but the blow blinded me and I could not.

BRONTÉ (Charlotte's father), who died standing—While there is life there is will.

JOHN BROWN (to the hangman)—No; I am ready at any time. But do not keep me needlessly waiting.

BISHOP BROUGHTON—Let the earth be filled with His glory.

ADMIRAL BRUEYS—An admiral ought to die giving orders.

OLE BULL—Please play Mozart's "Requiem."

JOHN BUNYAN—Take me, for I come to thee.

ROBERT BURNS—Don't let the awkward squad fire over my grave.

LIEUT. WILLIAM BURROWS—I am satisfied; I die content.

BYRON—I must sleep now.

JULIUS CÆSAR—Et tu, Brute! (And thou, Brutus!).

COL. JAMES CAMERON (killed at Bull Run)—Scots, follow me.

GEN. WILLIAM CAMPBELL—I die contented.

CASTLEREAGH, the English premier, (said to Dr. Bankhead)—Bankhead, let me fall into your arms.

CATESBY (one of the gunpowder plot)—Stand by me, Tom, and we will die together.

DR. ROBERT CHAMBERS—Quite comfortable; quite happy; nothing more.

CHARLEMAGNE—Lord, "Into thy hands I commend my spirit!" (*Luke XXIII, 46.*)

CHARLES I, of England, to William Juxon, archbishop of Canterbury—Remember.

CHARLES II, of England—Don't let poor Nelly [Nell Gwynne] starve.

CHARLES V—Ah! Jesus.

CHARLES IX, of France—Nurse, nurse, what murder! what blood! Oh! I have done wrong. God pardon me!

PRINCESS CHARLOTTE—You make me drink. Pray leave me quiet. I find it affects my head.

LORD CHESTERFIELD—Give Day Rolles a chair.

CICERO (to his murderers)—Strike.

COLONEL CILLEY—I am shot.

Sir EDWARD COKE—"Thy will be done." (*Matthew VI, 10.*)

COLUMBUS—Lord, "Into thy hands I commend my spirit!" (*Luke XXIII, 46.*)

CONDÉ, Duke of Enghien, (shot by order of Napoleon)—I die for my King and for France.

PRINCE CONSORT—I have such sweet thoughts.

ALFORD COOKMAN—I am sweeping through the gates, washed in the blood of the Lamb.

COPERNICUS—Now, O Lord, set free thy servant.

COUMOURGI—O, that I could thus serve all the Christian dogs!

CRANMER—"Lord Jesus, receive my spirit" (*Acts VII, 59.*)

ARCHBISHOP CRANMER (holding his right hand in the flame)—The

unworthy hand. "Lord, receive my spirit." (*Acts VII, 59.*)

CRATESCLEA (wife of King Cleomenes, her children just having been murdered before her own eyes)—O, my children, whither art thou gone!

COLONEL CRAWFORD (to Wingenund, an Indian chief)—My fate is then fixed, and I must prepare to meet death in its worst form.

LIEUT. CRITTENDEN (shot on being ordered to kneel)—I will kneel only to my God.

JOHN CROME—O Hobbima, O Hobbima, how I do love thee!

CROMWELL—My desire is to make what haste I may to be gone.

CROMWELL—Then I am safe.

DARIUS—Friend, this fills up the measure of my misfortunes, to think that I am not able to reward thee for this act of kindness. But Alexander will not let thee go without a recompense; and the gods will reward Alexander for his humanity to my mother, to my wife, and to my children. Tell them I gave up my hand, for I gave it to thee in his stead.

DELAGNY (being asked to square twelve)—One hundred and forty-four.

DEMONAX—You may go home, the show is over.

EARL DERBY—Douglass, I would give all my lands to save thee.

DESOTO—A draught of water! Quick! Quick! for the love of heaven.

COUNT DONOP—I die a victim and an avarice to my sovereign.

STEPHEN A. DOUGLAS—Death! Death! Death!

EARL DOUGLASS—Fight on, my merry men.

MADAME DUDEVANT [George Sand]—Laissez la verdure (leave the green) [meaning, leave the tomb green, do not cover it over with bricks or stones].

KING EDWARD, of Great Britain—Jesus!

EDWARD, the martyr, (one of the six boy kings)—Health.

EDWARD VI—I am faint; Lord have mercy on me; receive my spirit.

JONATHAN EDWARDS—Trust in God, and you need not fear.

COL. E. ELLSWOTH—He who noteth even the fall of a sparrow will have some purpose, even in the fate of one like me.

EDMUND (one of the six boy kings)—No!

LORD ELDEN—It matters not where I am going, whether the weather be cold or hot.

QUEEN ELIZABETH—All my possessions for a moment of time.

PRINCESS ELIZABETH, of France, (when her handkerchief fell from her neck on her way to the scaffold)—In the name of modesty, I entreat you to cover my bosom.

ELPHAGE—You urge me in vain; I am not the man to provide Christian flesh for pagan teeth, by robbing my flocks to enrich their enemies.

ERASMUS—Domine! Domine! fac finem! fac finem!

FARR—"Lord, receive my spirit." (*Acts VII, 59.*)

JOHN FELCON—I am the man.

FONTENELLE—I suffer nothing, but feel a sort of difficulty in living longer.

FRANKLIN—A dying man can do nothing easy.

FREDERICK V—There is not a drop of blood on my hands.

GENERAL FRASER—Fatal ambition; poor General Burgoyne.

GAINSBOROUGH—We are all going to heaven, and Vandyke is of the company.

DAVID GARRICK—O dear!

ELIZABETH GAUNT—I have obeyed the sacred command of God to give refuge to the outcast and not to betray the wanderer.

GEORGE IV [to his page Sir Wathen Waller]—Watty, what is this? It is death, my boy. They have deceived me.

GIBBON—Mon Dieu! Mon Dieu!

SIR HUMPHREY GILBERT, half-brother of Sir Walter Raleigh, lost at sea, (to his companions in another vessel)—We are as near heaven by sea as on the land.

GÖETHE—MORE LIGHT!

GÖETHE—Let the light enter.

GOLDSMITH (in answer to the question, "Is your mind at ease?")—No, it is not.

GOLIATH, of Gath, (to David)—Come to me and I will give thy flesh unto the fowls of the air, and to the beasts of the field. (*I Samuel XVII, 44.*)

GREGORY VII—I have loved justice and hated iniquity, therefore I die an exile.

LADY JANE GREY—Lord, "Into thy hands I commend my spirit." *Luke XXIII, 46.*)

GROTIUS—Be serious.

KING GUSTAVUS ADOLPHUS—My God.

NATHAN HALE—I only regret that I have only one life to lose for my country.

ALEXANDER HAMILTON (to Bishop More and Rev. Dr. Mason)—I have no ill will against Colonel Burr. I met him with a fixed determination to do him no harm. I forgive all that happened.

HALLER—The artery ceases to beat.

HANNIBAL—Let me now relieve the Romans of their fears.

THOMAS HANSFORD—Take notice, I die a loyal subject to, and a lover of my country.

WILLIAM H. HARRISON—Sir, I wish you to understand the principles of government; I wish them carried out; I ask nothing more.

HAYDN—God preserve the emperor!

HAZLETT—I have led a happy life.

HEDLEY VICARS—Cover my face.

HENRY, of Montfort—Is any quarter given?

HENRY II—Now let the world go as it will, I care for nothing more.

PRINCE HENRY, son of Henry II,—O tie a rope around my body, and draw me out of bed, and lay me down upon the ashes, that I may die with prayers to God in a repentant manner.

HENRY III—I am Harry of Winchester.

HENRY VIII—Monks! Monks! Monks!

HERBERT—Now, Lord, Lord, receive my soul.

GEORGE HERBERT—Lord, receive my spirit. (*Acts VII, 59*).

CAPT. HERNDON—I will never leave the ship.

HOBBS—Now I am about to take my last voyage,—a great leap in the dark.

ANDREAS HOFFER (shot at Mantua)—I will not kneel! Fire!

HOOPER—"Lord, receive my spirit." (*Acts VII, 59.*)

COM. ISAAC HULL—Bury me in my uniform.

ALEXANDER VON HUMBOLDT—How grand these rays; they seem to beckon earth to heaven.

DR. WILLIAM HUNTER—If I had strength to hold a pen, I would write down how easy and pleasant a thing it is to die.

IRVING—If I die, I die unto the Lord. Amen.

JOCEN—Brethren, there is no hope for us with the Christians, who are hammering at the gates and walls and who must soon break in. As we and our wives and children must die, either by Christian hands, or by our own, let it be by our own. Let us destroy by fire what jewels and other treasures we have here, then fire the castle, and then perish.

"STONEWALL" JACKSON—Send A. P. Hill to the front.

"STONEWALL" JACKSON—Let us cross over the river and rest in the shade of the trees.

JACOB THE PATRIARCH—I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite; there I buried Leah. (*Genesis XLIX, 30.*)

JAMES V, of Scotland—It [the Scotch crown] came with a lass, and will go with a lass.

SERGEANT JASPER, wounded at Savannah, (to Major Horrey)—I have got my furlough. That sword was presented to me by Gov.

Rutledge for my service in defence of Fort Moultrie. Give it to mA father and tell him I have worn it with honor. Tell Mrs. Elliott I lost my life in supporting the colors which she presented to our regiment.

THOMAS JEFFERSON—I resign my spirit to God, my daughter to my country.

JESUS CHRIST—It is finished. (*John XIX, 30.*)

JESUS CHRIST—Father, into thy hands I commend my spirit. (*Luke XXIII, 46.*)

JOAN'OF-ARC—God be blessed.

JOAN-OF-ARC—(at the stake, ending her eventful and stormy life)—Jesus.

DR. JOHNSON (to Miss Morris)—God bless you, my dear!

JOSEPH THE PATRIARCH—God will surely visit you, and ye shall carry up my bones from hence. (*Genesis L, 25.*)

JOSEPHINE—Isle of Elba. Napoleon.

BISHOP KEN—God's will be done.

PHILIP BARTON KEY (to Daniel E. Sickles)—Don't shoot me.

KNOX—Now it is come.

CHARLES LAMB (after the most self-sacrificing existence, wrote his last words to a friend)—My bed-fellows are cramp and cough; we three sleep in a bed.

BISHOP LATIMER (to Bishop Ridley)—Be of good comfort, Doctor Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out.

CAPT. JAMES LAWRENCE—Dont give up the ship.

ROBERT E. LEE—Have A. P. Hill sent for.

LEICESTER—By the arm of St James it is time to die!

LEOFF, (murderer of Edmund)—No, by the Lord.

SIR GEORGE LISLE—Ah! but I have been nearer to you, my friend, many a time, and you have missed me.

DR. DAVID LIVINGSTONE—I am cold; put more grass on the hut.

JOHN LOCKE (to Lady Masham, who was reading the Psalms)—Cease now.

JOHN LOCKE—"O the depth of the riches, both of the wisdom and knowledge of God," (*Romans XI, 33.*)

LOUIS I (turning his face to the wall)—Huz! Huz! (out, out).

LOUIS IX—I will enter now into the house of the Lord.

LOUIS XIV—Why weep ye? Did you think I should live forever. I thought dying had been harder.

LOUIS XIV (on the scaffold)—Frenchmen, I die innocent of the crimes imputed to me. I pray that my blood may not fall upon France.

LOUIS XVIII—A king should die standing.

MALESHERBES (to the priest)—Hold your tongue; your wretched style only makes me one of conceit with them.

HON. E. D. MANSFIELD (of Morrow, Ohio,)—O death, where is thy ——.

MARBEAU — Surround me by the perfumes and the flowers of Spring; dress my hair with care, and let me fall asleep amid the sound of delicious music.

MARAT, stabbed by Charlotte Corday, (to his housekeeper)—Help, Help me, my dear.

AYMERIGOT MARCEL—WHY should I make a long story of it?

MARGARET, of Scotland, (wife of Louis XI of France)—Fi de la vie! qu'on ne m'en parle plus.

MARIE ANTOINETTE—Farewell, my children, forever, I go to your father.

MARIE ANTOINETTE—My God, enlighten and affect my executioner. Adieu, my children, my beloved ones, forever! I am going to your father.

MARMION—Victory! Charge, Chester, Charge! On, Stanley, On! —(*Canto, VI, Stanza 32*).

BLOODY MARY—When I am dead, and my body is open, ye will find Calais written on my heart.

MARY, Queen of Scots—"Into thy hands," O Lord, "I commend my spirit." (*Luke XXIII, 46.*)

MASSANIELLO (to his assassins)—Ungrateful traitors!

CHARLES MATHEWS—I am ready.

EMPEROR MAXIMILIAN, of Mexico, (concerning his wife who was afterwards insane)—Poor Carlotta.

CARDINAL MAZARIN—O my poor soul, whether wilt thou go?

SERGEANT MCDANIEL—Fight on boys, don't let liberty die with me.

MELANCHTHON (to the question, "Do you want anything?")—Nothing but heaven.

MICHAEL ANGELO—My soul I resign to God, my body to the earth and my worldly goods to my next of kin.

HUGH MILLER—My dear, dear wife, farewell!

MIRABEAU—Let me die to the sounds of delicious music.

MOHAMMED—O Allah, be it so! Henceforth among the glorious host of paradise.

MOHAMMED—Lord, pardon me; and place me among those whom thou hast raised to grace and favor.

RICHARD MONTGOMERY—Come on!

MOODY (the actor)—"Reason thus with life, If I do lose thee, I do lose a thing that none but fools could keep." (*Measure for Measure Act III, Scene 1.*)

SIR JOHN MOORE—I hope my country will do me justice.

SIR JOHN MOORE—I hope the people of England will be satisfied and the country do me justice.

HANNAH MORE—Patty; joy.

SIR THOMAS MORE (on the scaffold)—I pray you see me up safe, as for my coming down let me shift for myself.

SIR THOMAS MORE—Let me put my beard out of the way, for it, at least, has never committed any treason.

OLIVER P. MORTON (U. S. Senator, of Indiana)—I am so tired, I am worn out.

DR. VALENTINE MOTT (to Mrs. Isaac Bell)—My daughter.

MOZART—Let me hear once more those notes so long my solace and delight.

NAPOLEON BONAPARTE—Mon Dieu! La nation Francaise. Fête d'armée (My God! The French nation! Head of the army!)

NAPOLEON III (to Dr. Conneau)—Were you at Sedan?

NELSON—I thank God I have done my duty.

LORD NELSON—Kiss me, Hardy.

LORD NELSON—Tell Collingwood to bring the fleet to anchor.

NERO—Is this your fidelity?

NERO—Qualis artifex pereo! (I die like an artificer.)

RT. REV. B. T. ONDERDONK, D. D., (to Dr. Vinton)—Of the crimes of which I have been accused and for which I have been condemned, my conscience acquits me in the sight of God.

OPCEHANCANOUGH—Had it been my fortune to take Sir William Berkeley prisoner, I would not have meanly exposed him as a show to my people.

ORSINI (to his fellow on the scaffold)—Try to be calm, my friend, try to be calm.

THOMAS PAINE (to Dr. Manley, who asked him, "Do you wish to believe that Jesus is the Son of God?")—I have no wish to believe on the subject.

PALMER (the actor on the stage)—"There is another and better country." [This was a line in the part he was acting.]

PASCAL—May God never forsake me.

PERICLES, of Athens—I have never caused any citizen to mourn on my account.

GASTON PHŒBUS—I am a dead man. Lord, God, have mercy on me.

WILLIAM PITT—O my country, how I love thee!

WILLIAM PITT—Alas! My country.

PIZARRO—Jesu.

PRINCE PONIATOWSKY (when the bridge over the Pleisse was blown up)—Gentlemen, it now behooves us to die with honor.

BILL POOLE—I die a true American.

POPE—Friendship itself is but a part of virtue.

PORTEUS (dying at the setting of the sun)—O, that glorious sun!

COM. EDWARD PREBLE, U. S. N., (to his brother)—Give me Enoch, I am going.

RABELAIS—Let down the curtain, the farce is over.

SIR WALTER RALEIGH—It matters little how the head lieth.

SIR WALTER RALEIGH (seeing the axe prepared to decapitate him)—It is a sharp medicine but a sure cure for all ills. (In answer to the question, how he would have his neck lie on the block)—If the heart be right it matters not which way the head lies.

SIR WALTER RALEIGH (to the executioner)—Why dost thou not strike? Strike, man!

RICHARD I (referring to Bertrant Goueden)—Take off his chains, give him a hundred shillings, and let him depart.

RICHARD III—Treason.

ROBESPIERRE (being taunted at the guillotine with having caused the death of Danton)—Cowards! Why did you not defend him?

HENRI DE LA ROCHIJACQUELINE, the Vendean hero—We go to meet the enemy. If I advance, follow me; if I flinch, kill me; if I die, avenge me.

MADAME ROLAND (passing the statute of Liberty on her way to the scaffold)—Oh! Liberty, how many crimes are committed in thy name.

ROUSSEAU (to his wife)—Open the window that I may see the beauties of Nature.

RUFUS, the Red—Shoot, Walter, shoot in the Devil's name.

SALADIN—After I am dead, carry a sheet on the spear's point to the grave and say these words: "These are the glorious spoils which Saladin carries with him! Of all his victories and triumphs, of all his riches and realms, nothing now remains but this winding-sheet."

SAMPSON—Let me die with the Philistines. (*Judges XVI, 30.*)

SCARRON—Ah, my children, you cannot cry as much for me as I have made you laugh in my time.

SCHILLER—Many things are growing plain and clear to my understanding.

SIR WALTER SCOTT—I feel as if I were myself again.

SIR WALTER SCOTT (to his family)—God bless you all!

SIR WALTER SCOTT (after having heard the XIVth chapter of John read)—That is a great comfort.

JANE SEYMOUR—No! My head never committed any treason, but if you want it you can seize it.

ARCHBISHOP SHARPE—I shall be happy.

RICHARD BRINSLEY SHERIDAN—I am absolutely undone.

SEVERUS—I have been everything, and everything is nothing; little urn, thou shalt contain one for whom the world was too little.

ALGERNON SIDNEY—"I know *that* my Redeemer liveth"—(*Job XIX, 25.*) I die for the good old cause.

SIR ALGERNON SIDNEY (just as his neck was laid upon the block, his executioner asked, "Sir Algernon, will you rise again?")—Not until the general resurrection; strike on!

SIR PHILIP SIDNEY—Let me behold the end of this world with all its vanities; or, I would not change my joy for the empire of the world.

JOSEPH SMITH—O Lord, my God!

SOCRATES—Crito, we owe a cock to Æsculapius.

PHILIP SPENCER (son of the statesman Hon. John C. Spencer)—I cannot give the word.

MADAME DE STAËL—I have loved God, my father, and liberty.

STEPHEN (the first martyr)—Lay not this sin to their charge. (*Acts VII, 60*).

STRATFORD—I thank God I am no more afraid of death, nor daunted with any discouragement arising from any fears, but do as cheerfully put off my doubtlet at this time as ever I did when I went to bed.

JAMES STUART, the California thief—I die reconciled; my sentence is just.

SWEDENBORG—What o'clock is it? (He was told.) It is well; thank you, and God bless you.

TALMA—The worst is, I cannot see.

TASSO—Lord, "Into thy hands I commend my spirit!" (*Luke XXIII, 46.*)

ZACHARY TAYLOR—I am not afraid to die; I am ready; I have endeavored to do my duty.

TEWKSBERRY (a noted London martyr)—Christ is all.

LORD THURLOW—I'll be shot if I don't believe I am dying.

TURNUS—And shalt thou from me hence escape, clad in the spoils of my friends? Thee, Pallas, Pallas, with this wound a victim makes, and takes vengence on thy devoted blood. (*Æneids Bk. XII, L. 947.*)

WAT TYLER—Because they are all at my command, and are sworn to do whatever I bid them.

WILLIAM TYNDALE—(strangling at the stake)—Lord open the ears of England's King.

SIR HENRY VANE—It is a bad cause that cannot bear the words of a dying man!

VESPASIAN, the Roman emperor—Ut puto deus fio. (I think I am becoming a god.)

VESPASIAN—A king should die standing.

GENERAL W. WALKER (to the priest)—I am a Roman Catholic. The war which I made on Honduras, at the suggestion of certain people at Ratan, was unjust. Those who accompanied me are not to be blamed. I alone am guilty. I ask pardon of the people. I receive death with resignation. Would that it were one for the good of society.

WASHINGTON—It is well.

RUDOLPH VON DER WART, the German, (to his wife who attended him)—Gertrude, this is fidelity till death.

DANIEL WEBSTER—I still live.

JOHN WESLEY—The best of all is, God is with us.

JOHN WESLEY—Pray and praise.

WILLIAM, of NASSAU, (when shot in 1584, by Balthazar Gerard)—O God have mercy upon me, and upon this poor nation!

WILLIAM, the Conqueror—I commend my soul to Mary.

WILLIAM III, of England (to his physician)—Can this last long?

ARNOLD WINKELRIED—Make way for liberty.

GENERAL WOLFE—I die contented.

GENERAL WOLFE—What, do they run already? Then I die happy.

CARDINAL WOLSEY—Had I but served God as diligently as I have served the king, he would not have given me over in my gray hairs.

CARDINAL WOLSEY—Father Abbot, I am come to lay my bones among you.

THOMAS WYATT (to the priest who had reminded him that he had accused the princess Elizabeth of treason to the council, and that he now alleged her to be innocent)—That which I then said I unsay. That which I now say is true.

JOHN ZISKA—Make my skin into drum-heads for the Bohemians.

A second chapter of "Last Words of Noted Dying Persons," will be published in due time.

MASON AND DIXON'S LINE. The southern boundary line which separates the free State of Pennsylvania from what at one time was the slave States of Maryland and Virginia. The line lies 39° 43′ 26″ north latitude, and was run by Charles Mason and Jeremiah Dixon, two English mathematicians and surveyors. The work was performed between November 15, 1763, and December 26, 1767.

ANSWERS.

"Who thinks most, feels the noblest, acts the best."—*Bailey's Festus.*

PONS ASINORUM. (p. 446, *c.*) This question of "DELTA" is often asked, and opinions and authorities widely differ as to which of three Propositions of Euclid this name really belongs — the 5th, 20th or 47th. They are as follows:

PROP. V. *The angles at the base of an isosceles triangle are equal to one another; and, if the equal sides be produced, the angles upon the other sides of the base shall be equal.*

PROP. XX. *Any two sides of a triangle are together greater than the third side.*

PROP. XLVII. *In any right-angled triangle, the square which is described upon the side subtending the right angle, is equal to the squares described upon the sides which contain the right angle.*

Brewer, in his "Dictionary of Phrase and Fable," says:

"The Fifth Proposition of Book I, of Euclid, is the *Pons Asinorum*, the first difficult theorem, which dunces rarely get over for the first time without stumbling."

W. A. Wheeler, in his "Noted Names of Fiction;" G. J. Holyoake, in his "Mathematics no Mystery, or the Beauties and Uses of Euclid;" each say the name is applied to the 5th Proposition, Euclid's First Book.

Proclus, in his "Commentaries on Euclid," says:

"The Epicureans derided the XXth Proposition as being manifest 'even to asses'; for if a bundle of hay was placed at one extremity of the base of a triangle, an ass at the other, the animal would not be such an ass as to take the crooked path to the hay instead of the straight one; as he would know the direct course would be the shorter: *this* was therefore called the 'asses' bridge.'"

Prof. J. M. Richardson, in *Mathematical Monthly*, Vol. I, p. 46, New York, 1860; "J. A. G.," in N. E. *Journal of Education*; each say that the Forty-seventh Proposition is denominated the *Pons Asinorum.*

NUMBER OF WORDS. (p. 362.) Some diligent student of Carlyle has found that in "Sartor Resartus," not less than 7,500 distinct words are employed. As an offset to this we may add that in Pratt's edition of Bishop Hall's works there is a glossary comprehending upwards of 1,100 obsolete words employed by this writer. CAXTON.

WASHINGTON'S VISIT TO NEW HAMPSHIRE. (496. *h.*) Washington visited Portsmouth in 1789, and attended divine worship at Queen's Chapel in the morning, and at the North Church in the afternoon. On Monday, accompanied by Gen. Sullivan and John Langdon, he made an excursion down the harbor; the seamen, who rowed the barge, were dressed in white, this being the President's barge; another barge was rowed by seamen clothed in round blue jackets. The band of music followed in another barge, performing select music. The President landed at Kittery, in the district of Maine; he returned by way of Little Harbor, where he visited Col. Michael Wentworth, at the house of the late Gov. Benning Wentworth; and from there he went back to Portsmouth by land, where the people presented him with addresses and listened to his answers. On Tuesday, he was feasted by the *elite* of Portsmouth, and attended a ball in the evening, where he was introduced to the ladies of Portsmouth. He left Portsmouth on Thursday morning for New York.

The poem, you mention, was written by Rev. Samuel Haven, D. D., pastor of the South Church, who had a taste for poetry, and some of the productions of his pen, which have been published, are of much merit. He was born at Framingham, Mass., August 4, 1727, and died March 3, 1806, in the 79th year of his age. Nathaniel Appleton Haven was born in Portsmouth, January 14, 1790; and between 1821 and 1825 he edited the Portsmouth *Journal*, giving evidence of uncommon ability in various departments of literary effort. He died at Portsmouth, June 3, 1826, at the age of 36 years.

Charles W. Brewster, who succeeded N. A. Haven, as editor of the Portsmouth *Journal*, in his "Poets of Portsmouth," quotes from Rev. Samuel Haven's poem two lines as follows:

> "What title shall he have? Fame paused and said,
> *His name alone strikes every title dead.*"

The whole verse, from Brewster's collection, reads:

> "With early wanderers in etherial flight,
> See HAVEN stands, the truthful and upright!
> His fame immortal from the simple line
> That with its WASHINGTON shall last all time:
> What title shall he have? Fame paused, and said,
> His name alone strikes every title dead."

ELLEN MOORE.

Can some reader of N. AND Q. furnish the whole of the poem?

"SUN, STAND THOU STILL." (p. 480, *e.*) "Then spake Joshua to the Lord in the day when the Lord delivered up the Amorites before the children of Israel, and he [Lord] said in the sight of Israel, Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon.

And the sun stood still, and the moon stayed, until the people had avenged themselves upon their enemies. * * *

And there was no day like that before it or after it, that the Lord harkened unto the voice of a man."—*Joshua X, 12-14.*

It appears from the record that Joshua "spake to the Lord," and that the Lord said to the sun: "Sun, stand thou still upon Gibeon; and thou, Moon, in the valley of Ajalon;" and at the *command* of the Lord—"the sun stood still, in the midst of heaven, and hasted not to go down about a whole day."

J. W. MOORE.

The quotation from the Book of Jasher, in Joshua X. 13, is found in Jasher LXXXVIII, 64, and reads as follows:

"The sun stood still in the midst of the heavens, and it stood still six and thirty moments, and the moon also stood still and hastened not to go down a whole day."

In a foot-note the translator Mordecai M. Noah says:

The Hebrew word *THIS*, literally *times;* what proportion of time, I cannot understand by this term, never used in Scripture to express any division of time, so I have translated it "*moments.*"

BURNING ALIVE. (p. 336.) Horrible as this punishment is, it has been inflicted by several communities. The Babylonians adopted it in various instances. Incendiaries were thus executed at Rome, by the code of the twelve tables. It was frequently exercised in the early ages of the French monarchy. In France the criminal was clothed in a shirt dipped in sulphur, and fastened with an iron chain to a stake.

Although the most severe of all punishments, and though inflicted in cases of witchcraft, sacrilege, blasphemy, and heresy, it was not extended to the more heinous crime of parricide.

Burning alive was also a punishment in England for various offences, chiefly that of imputed heresy. Smithfield was often the place of execution, during the reigns of Henry VIII and Queen Elizabeth.

CAXTON.

"OM, MANI PADMË, HUM." (p. 432, *i.*) All organic beings are, according to the Buddhist faith separated into six classes, each in relation to one of the six syllables of the prayer, and are supposed to proceed by transmigration through these classes, reaching the highest degree of perfection last, and becoming absorbed in the essence of Buddha.

The emblem of perfection being a jewel, and the Lotos that of Buddha; the petition, the translation of which is: "Om, the jewel of the Lotos," signifies, "Oh, that I may attain perfection and be absorbed in the Lotos."

Believers who repeat this frequently and devoutly are said upon death to enter at once into the soul of Buddha, and thereby secure eternal bliss without first passing through any of the six preparatory stages. Furthermore, Om, ocnsidered separately, signifies and is equivalent to, Amen, in the Sanskrit language.

When a sacrifice is offered, and the gods are asked to rejoice, the god Saritri exclaims, "Om," (be it so.)

Paravâhan, in answer to the question, whether his father had instructed him, replied, "Om." All lessons in the Veda taught by the Brahmans begin and end with the talismanic word, "Om," for "unless Om precedes his lecture, it will be like water on a rock, which cannot be gathered up; and unless it concludes the lecture, it will bring forth no fruit.

"Om, mani, padmë, hum," are the first syllables taught the children of Thibet and Mongolia, and the last utterances of the dying, in those lands. In addition to their pious import, they are universally regarded as a charm. CAXTON.

HURRAH, HUZZA. (p. 480, *d.*) The "Manual of Classical Literature," by N. W. Fiske, page 312, says that Lord Monboddo supposes the original form of language to have been the articulate cries by which *animals* call upon one another and exhort or command one another to do certain things, and adduces to illustrate what he means, such exclamations ae *Hi ha*, *Ho ho*, *Halouet*, used, he says, among the Hurons of North America, and quite analogous to our own *halloo*, *hurra*, *huzza*, which are no other but cries calling or exhorting, a little articulated. MARK SWORDS.

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MAR 10 1885

MISCELLANEOUS

NOTES AND QUERIES

WITH ANSWERS,

IN ALL DEPARTMENTS OF LITERATURE.

Emerson said that Goethe said that Plato said—"CULTURE."

MARCH, 1885.

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E. E. We will publish the Report of the Committee on Reform spelling, in May or June, made by the chairman, Prof. F. A. March, adopted by the American and English Philological Associations.

H. H. Webster's Unabridged Dictionary, edit. of 1880, gives "Marbeau," and "Mirabeau," in the list of "Noted Women of Many Nations," on page 504, N. Am. Q., as the different persons, namely: Marbeau, Jean Baptiste Firmin, French Philanthropist, 1796-1854; Mirabeau, Gabriel Honore Riqueti, French Orator, 1749-1791.

E. B. The answer to the Query of Prof. Crane's almanac was published on page 196, Vol. I.

J. A. B. We will publish Samuel Haven's poem, quoted from on pages 496 and 510, if it is furnished.

Subscriber. We have received a letter, postmarked Brighton, N. Y., with cash remittance, with no name. Send us your name and P. O. address.

J. J. P. The Book of Mormon is somewhat scarce. Leave your order with some of the second-hand booksellers in our large cities, and they search for it.

F. A. M. We have received book advertised for in the Feb. No., 1884, entitled "One of the Thirty." Would buy the other two by the same author, if you can furnish them at a moderate price.

Andrew Smith. "Diversions of Purley," by John Horne Tooke, mentioned on page 65, Vol. I, is a work of 740 pages, on the English language, grammatical construction, philological derivation, etc. It is not a very scarce work; published in London, 1857.

Phonographer. "Practical Cosmopanmography," by Francis Fauvel-Gouraud, was published by J. S. Redfield, New York, 1856, pp. 156, with appendix of 42 plates.

A. P. Southwick, Ellicott City, Md., is making a collection of "quaint, curious, humorous, and pathetic epitaphs," and readers are invited to contribute to its columns.

Volume I, NOTES AND QUERIES, July, 1881, to February, 1884, 20 Nos., will be given to any person furnishing us with the pamphlet, entitled "Old Curiosity Shop," for 1878, published by *The Interocean*, Chicago. Also, the same will be given for the "Old Curiosity Shop" for 1879, published by the same paper. Or, Vol. II, March, 1884, to December, 1885, will be given if a person so desires.

MAR 10 1885

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"*Truth is heavy; few, therefore, can bear it.*"—MAIMONIDES.

VOL. II. MARCH, 1885. No. 33.

OLLA-PODRIDA. I.

The "Recess, or a Tale of Other Times," a novel in six volumes, was written in 1784–6 by Sophia Lee. The scene is laid in the reign of Elizabeth, and has Mary Queen of Scots for a heroine. This is said to have been the first historical novel in any language. The authoress did not respect tradition much.

In 1823, Sir Walter Scott broke ground in a new country, with "Quentin Durward." "The Monastery," "Pirate," and "Peveril" had not maintained his popularity at home. In his new subject he had to study a new country, and he drew largely from Philip de Cominer, introducing Louis XI, and Charles the Bold. In one of his letters to Constable, he complains that the village of Plessis les Tours, famous in history, was not to be found on any map. In the introduction he pays a eulogy to John Hughes, who also figures in Prof. Wilson's "Christopher in the Tent," as *Buller of Brazenaze.* This was the father of Tom Hughes, author of "Tom Brown at Rugby." A notice of "Quentin Durward," in the English papers attracted the attention of the French publishers. Half a dozen translations were made, and at Paris the work became a wonderful success. The excitement thus created had its effect in England. This was the first novel produced in France which was wholly historical. It was Prof. Wilson who first called Scott *The Great Magician.* It was in his poem "The Magic Mirror," 1812; and he repeated the name in the

"Chaldee MS:" (Chap. I, ¶ 44.) In 1805, Longmont printed in his "Belles-Lettres Repository" the well-known verse from "The Lay of the Last Minstrel:"

> "The way was long, the night was cold,
> The minstrel was infirm and old."

These were probably the first lines from Scott's works ever issued by the American press.

Goldsmith's "Vicar of Wakefield," 1766, is said to have been the first purely society novel that appeared in England. The first schoolmaster advocating the study of English, was Richard Mulcaster, in his "Elementarie," 1582. The first Anglo-Saxon Grammar in English, was by Elizabeth Estob, 1715. Previous to this teachers had used instruction books in Latin.

The first elegy published in England was Sir John Davies' poem on "The Soul of Man," 1599. The most popular elegy is Gray's. Of this man, Lowell says: "If we may believe the commentators, he has not an idea, scarcely an epithet that he can call his own, and yet he is, in the best sense, one of the classics of English literature." Those who would like to see annotations carried to an excess should examine Rev. John Mitford's edition, which shows where the poet took from others, not only to make one line, but in some instances from several to make *one* line. In 1753, J. Duncombe wrote the first parody on Gray's "Elegy," called "An Evening Contemplation in a College."

The first modern edition of Shakspere, was by Nicholas Rowe, whose edition in seven volumes, appeared in 1709–10. The first American edition was that of Biaren and Maden, Philadelphia, 1795–96, in eight volumes, being mainly a reprint of Johnson's edition of 1765. The earliest specimen of American editing was that of G. C. Verplanck, in three volumes, New York, 1844–47.

The first American play produced on the American stage, was written by Royal Tyler, and played at the John-Street Theatre, New York, April 16, 1786. It was called "The Contrast,"a nd it was also the first production in which the Yankee dialect and story-telling was employed. It was published by subscription in 1790. Tyler was also the author of "The Algerine Captive," published at Walpole, N. H., 1797. This was the first American novel which was honored by republication in England.

To Dr. B. S. Barton belongs the honor of being the author of the

first text-book on Botany published in America, entitled "Elements of Botany, or Outlines of the Natural History of Vegetables," Philadelphia, 1803, and republished in London in 1804. Barton, whose mother was sister to the celebrated David Rittenhouse, was a man of great erudition, and his college lectures on botanical subjects did much to diffuse a taste for that study. He was taught to draw by Major Andre, while he was a prisoner in Lancaster, Penn. Though he became no mean draughtsman, his text-book was illustrated by plates from drawings by that Quaker naturalist John Bartram.

In 1802 appeared "Mathematical and Physical Essays," by Jared Mansfield, the first publication of an original work in the higher mathematics by an American author.

"The British Encyclopædia" was published by Thomas Dobson, of Philadelphia, in 1798, the first work of the kind printed in America.

In 1822 the American editor, of "Ree's Cyclopædia," revised, corrected, enlarged, and adapted to this country, was completed at Philadelphia, in forty-one volumes, with six additional volumes of plates. It contained one hundred and forty-seven highly finished engravings, and was considered the boldest attempt in the way of publication at that time, ever made in the United States. EPSILON.

PIANO-FORTE. The earliest known occasion of the name "piano-forte" being heard of, was in a play-bill dated May 16, 1767, of which a copy is preserved in the office of the piano-forte manufacturers of Great Pulteney Street, London. It is a curious historical broadsheet. The piece announced is "The Beggar's Opera," with Mr. Beard as *Captain Macbeth*, Mrs. Stephens as *Mrs. Peachum*, and Mr. Shuter as *Peachum*. Part of the attraction is thus given: "Miss Buckler will sing a song from "Judith," accompanied by Mr. Dibdin upon a new instrument called piano-forte."

THE AUTHOR OF THE "FIFTEEN DECISIVE BATTLES." (p. 491.) The author of "Fifteen Decisive Battles of the World" was not E. S. Cressey, but *E. S. Creasy*, *A. M.*, Prof. of History in University College, London. This work takes in the Battles from Marathon to Waterloo. M. L. EASTMAN.

Mr. Eastman is correct. Mr. Southwick wrote it correctly in his copy, and the similarity of sound in the names was not noticed by the copy holder. EDITOR.

"A Rope Around his Neck." The origin of this expression and its meaning according to the London *Times*, which is good authority, is as follows: According to Demosthenes a practice prevailed in the popular assembly of the Greek States of Locri, in Italy, where the constitution was framed by Zaleucus, making it a rule that when any citizen proposed a new law, he should do so with a rope around his neck, and if the proposal failed to obtain a majority of the votes, the proposer was at once strangled. The practice kept the State constitution in its original purity for two hundred years — no one venturing to propose any change. J. W. Moore.

When Did Sam Patch Make His Fatal Leap? C. W. W.

Sam Patch, who, during life was known as Sam, the Pawtucket (R. I.,) *Gazette and Chronicle*, edited by Charles A. Lee, Esq., informs us, was born in that town, and was, from his youth, fond of low company and strong drink, began his jumping low down on the rocks at the falls in Pawtucket, and gradually increased the distance until he selected the highest rocks. Then he jumped from the bridge, and subsequently from the flat roof of the annex of the old stone mill. Thenceforward his fame went out from the village and he traveled upon it. He jumped from a platform erected near the Biddle Staircase, at Niagara Falls, and made money and gained reputation as a daredevil. He afterwards made several jumps at the falls of the Genesee river, at Rochester, N. Y., where, one day in November, 1829, much against his will, he made his final jump. He had been drinking considerably; a great crowd had gathered "to see Sam Patch jump," and he was finally urged to his doom. His body was never recovered.

The New York *Clipper* Almanac, for 1879, says, his jump was "on November 13, 1829." The *Caroline* Almanac, printed at Rochester, N. Y., at Mackenzie's *Gazette* office, for 1840, says, "November 11, 1829, Sam Patch leaped into the world to come, *via* Genesee Falls."

There was no account of the fatal ending of Sam's life in the *Chronicle* that year, from which we infer that he was not much of a hero in the place where he began his career. Recently a paragraph appeared in the newspapers to the effect that it was proposed to erect a monument "To the memory of Sam Patch."

The Pawtucket *Gazette and Chronicle* publishes the following:

Biography of Sam Patch.—By Major Jack Downing.

Pawtucket is a famous place,
Where cotton cloth is made,
And hundreds think it no disgrace
To labor at the trade.

Among the spinners there was one,
Whose name was Samuel Patch;
He moped about, and did his stint—
Folks thought him no great scratch.

But soon, a maggot in his head
Told Sam he was a ninny
To spend his life in twirling thread,
Just like a spinning-jenney.

But if he would become renowned,
And live in song and story,
'Twas time he should be looking round
For deeds of fame and glory.

"What shall I do," quoth honest Sam,
"There is no war a-brewing;
And duels are but dirty things,
Scarce worth a body's doing.

And if I would be President,
I see I'm up a tree,
For neither print nor Congressmen
Have nominated me."

But still that maggot in his head
Told him he was a gump,
For if he could do nothing else,
Most surely he could *jump*.

"Aye, right," quoth Sam, and out he went
And on the bridge he stood,
And down he jumped full twenty feet,
And plunged into the flood.

And when he safely swam to land,
And stood there like a stump,
And all the gaping crowd cried out,
"Oh, what a glorious jump."

New light shone into Samuel's eyes,
His heart went pit-a-pat;
"Go, bring a ladder, now," he cries;
"I'll jump on more than that."

The longest ladder in the town,
'Gainst the factory was reared,
And Sam climbed up, and then jumped down,
Then loud the gapers cheered.

Beside the maggot in his head,
Sam's ears now felt a flea;
"I want more elbow room," he said,
"What's this dull town to me?

I'll raise some greater breezes yet;
I'll go where thousands are,
And jump to immortality,
And make the natives stare.

I'm only twenty-two years old;
Before I'm twenty-five,
I'll be more talked about, I guess,
Than any man alive.

I'll show these politician folks,
That climb so high by stumping,
That I can climb as well as they,
And beat them all in jumping.

One way is as good as t'other,
To make the people wonder,
And all the noise that they can make
Ain't nothing to my thunder.

I'm right, and now I'm going ahead,
Sam Patch wan't made to blunder—
If any living soul's afraid,
Just let him stand from under."

And off he went on foot, full trot;
High hopes of fame his bosom fired;
At Paterson, in Jersey State,
He stopped awhile, for Sam was tired;

And there he mounted for a jump,
And crowds came round to view it,
And all began to gape and stare,
And cry, "How dare you do it?"

But Sam ne'er heeded what they said,
His nerve wan't made to quiver,
And down he jumped some fifty feet,
And splashed into the river.

"Hoo-rah!" the mob cried out amain,
"Hoo-rah!" from every throat was pouring,
And echo cried, "Hoo-rah!" again,
Like a thousand lions roaring.

Sam's fame now spread both far and wide,
And brighter grew from day to day,
And wheresoev'r a crowd convened,
Patch was the lion of the play.

From shipmasts he would jump in sport,
And spring from highest factory walls;
And proclamation soon was made,
That he would leap Niagara Falls.

"What for?" inquired an honest Hodge,
"Why scare to death our wives and mothers?"
"To show that some things *can* be done,"
Quoth Sam, "as well as others."

Ten thousand people thronged the shore,
And stood there all agog;
While Sam approached those awful falls,
And leaped them like a frog.

From Clifton House to Table Rock,
And round Goat's Island brow,
The multitudes all held their breath,
While Sam plunged down below.

And when they saw his neck was safe,
And he once more stood on his feet,
They set up such a deafening cheer,
Niagara's roar was fairly beat.

Patch being but a scurvy name,
They solemnly there did enact,
That he henceforth should be called
"Squire Samuel O'Cataract!"

And here our hero should have stopped,
And husbanded his brilliant fame;
But ah, he took one leap to much—
And most all heroes do the same.

Napoleon's last great battle proved
His dreadful overthrow,
And Sam's last jump was a fearful one,
And in death it laid him low.

'Twas at the Falls of Genesee,
He jumped down six score feet and five,
And in the waters deep he sank,
And never rose again alive.

The crowd with fingers in their mouths,
Turned homeward, one by one,
And oft with sheepish look they said,
"Poor Sam's last job is done."

MAJOR JACK DOWNING. The author of the "Biography of Sam Patch" was Seba Smith. In 1829, he began the first daily newspaper in Maine. He had previously edited the *Eastern Argus*, at Portland, He is also well known by his amusing "Jack Downing Letters" which gave him a national fame. He continued the *Daily Courier* until he was called to Philadelphia, as an officer in the Custom House, which paid better than a newspaper life. The *Courier* passed into the hands of Elbridge G. Waterhouse. Mr. Smith published his "New Elements of Geometry" in 1850, a work of ability, profound research and noble freedom of thought. J. W. MOORE.

WHERE THE PILGRIMS CAME FROM. In 1322, Walter Lollard was burned for heresy, at Cologne, and this induced England to banish all who should interfere with the religious liberties of the people of England. In 1377, Wickliffe, of Oxford, openly denied the authority of the Pope of Rome, and Henry VIII, in a manner, became an English Pope. The Bible was written in English by Tyndale, and the Protestant faith was established by Edward, son of Henry VIII. Then arose Cranmer, Ridley, and other reformers; and soon after, John Hooper, the first Puritan, began to preach and was made Bishop of Gloucester in 1550. After this came Elizabeth, and the Thirty-Nine Articles of the English Church, with the Book of Common Prayer. Mary, however, repealed all the reformatory laws; but her reign was short and the reform went on. During the reign of Elizabeth, many of the exiled Puritans returned to England; but being yet as they thought, persecuted, the first separation from the English Church took place, and the separatists commenced worshipping by themselves, in London, 1567. For doing this they were imprisoned. Next came Robert Brown, who fled to Holland, and was there joined by many non-conformists. He afterwards recanted and became a minister of the English Church. The Puritans became so numerous that they controlled Parliament in 1593. For a time the Puritans lived in Amsterdam and Leyden; and from the latter place 101 of these people came to America, arriving at Cape Cod, November 9, 1620; and on December 11, (Old Style,) these people, the Pilgrim Fathers, landed on the Rock since famous, at Plymouth, Mass. The old style of dates being changed, makes the day of landing, December 22, 1620.

J. W. MOORE.

ORIGIN OF THE VERB "TO CANT." Our indefatigable contemporary, *Notes and Queries* of England, has settled the derivation of the verb, "to cant" by publishing a paragraph from the old Edinburgh paper, *Mercurius Publicus*, of February 28, 1661. Mr. Alexander Cant, son of Mr. Andrew Cant (who, in his discourse, "De Excommunicato Trucidando," maintained that all refusers of the Covenant ought to be excommunicated, and that all so excommunicated might lawfully be killed), was deposed by the Synod for divers seditious and impudent passages in his sermons at several places, as at the pulpit of Banchory: "Whoever would own or make use of a service-book—King, Noblemen, or Minister—the curse of God should be upon him." In his Grace after meat, he prayed for those phanatiques and seditious Ministers, who are now secured, in these words; "The lord pity and deliver the precious prisoners who are now suffering for the truth, and close up the mouths of the Edomites, who are now rejoicing;" with several other articles too long to recite. From these two *Cants* (Andrew and Alexander,) all seditious praying and preaching in Scotland is called "Canting." J. H. H. D.

"COMIN' THROUGH THE RYE." It is said that Robert Burns's famous song, "Comin' through the Rye," did not have reference to a rye-field, but to the small river Rye, in Ayrshire, which could be forded. In wading through, however, the lassies had to hold up their petticoats, and it was a favorite pastime for Robbie Burns and mischievous companions to lie in wait for the lassies "coming through the Rye." When they got to mid-stream the laddies would wade out and snatch a kiss from the lassies, who were unable to resist without dropping their clothes in the water. J. H. H. D.

EMPLOYMENT OF ONE'S TIME. The celebrated Lord Coke wrote the subjoined couplet, which he religiously observed in the distribution of time:

Six hours to sleep—to law's grave studies six—
Four spent in prayer—the rest to nature fix.

But Sir William Jones, a wiser economist of the fleeting hours of life, amended the sentence in the following lines.

Seven hours to law—to soothing slumber seven—
Ten to the world allot—and all to heaven.

THE LAWYER'S MOTTO.—*Si nummi immunis*—translated by Camden—"Give me my fee, I warrant you free."

Notes on Bibles. IX.

ALCORAN, (Arabic *al-qorân*, the reading, the book, from *qaraa* to read.) The sacred books of the Mohammedans, composed by Mohammed. Orientalists, in general, pronounce the word *al-ko-rawn'*. More generally called the Korân. There are seven principal editions of the Korân, two at Medina, one at Mecca, one at Cufa, one at Bassora, one in Syria, and the common or vulgate edition. The first edition contains 6000 verses; the second and fifth, 6214; the third, 6219; the fourth, 6236; the sixth, 6226; the seventh, 6225; but the number of words and letters is the same in all editions, viz.: words, 77,639; letters, 323,015. George Sale's English translation has 114 chapters.

History informs us that the Alexandrine library of 700,000 volumes was destroyed by order of the Calif Omar who said: "Either these books are in conformity with the Korân, or they are not. If they are they are useless, and if they are not they are evil; in either case let them be destroyed."

THE NEW KORÂN of the Pacifican Brotherhood; or the Text-book of the Turkish Reformers, in the teaching and example of their Master Jaido Morata, contains four books: Book of Labors, 42 chapters; Book of Questions, 46 chapters; Book of Counsels, 54 chapters; Book of Duties, 34 chapters: total, 176 chapters.

BOOK OF MORMON contains sixteen books, viz.: I, and II Nephi, Jacob, Enos, Jarom, Omni, Words of Mormon, Mosiah, Record of Zeniff, Alma, Helaman, Nephi, Nephi son of Nephi, Mormon, Ether, and Moroni. Several editions have been published since its original publication in 1830, by Joseph Smith at Nauvoo, Illinois.

THE DOUAY BIBLE is the English translation of the Bible sanctioned by the Roman Catholic Church. The Old Testament was published by the English College at Douay, France, in 1609; but the New Testament was published at Rheims in 1582, seventeen years earlier. The Douay version translates the word "repentance" by the word "penance," and "our daily bread," by "our supersubstantial bread," etc., and the whole contains notes by Roman Catholic Divines.

The books are as follows, both the arrangement and the spelling:

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Josue, Judges, Ruth, I, II, III, and IV Kings; I, and II Paralipomenon; I, and II

Esdras, *alias* Nehemias; Tobias, Judith, Esther, Job, Psalms, Proverbs, Ecclesiastes, Canticle of Canticles, Wisdom, Ecclesiasticus, Isaias, Jeremias, Lamentations, Baruch, Ezechiel, Daniel, Osee, Joel, Amos, Abdias, Jonas, Michaes, Nahum, Habacuc, Sophronias, Aggeus, Zacharias, Malachias, I, and II Machabees.

This, it will be observed, includes the books of the Apocrypha as given in King James's version at the end of the Old Testament.

A HOLY, SACRED AND DIVINE ROLL AND BOOK, from the Lord God of Heaven to the Inhabitants of the Earth, revealed in the United Society of New Lebanon, Columbia Co., N Y., U. S. A. Read and understand, all ye in mortal clay. Received by the church of this communion, and published in union with the same. Canterbury, N. H., 1843. In Two Parts.

Part I has 33 chapters; Part II has 27 divisions, "being a sequel or appendix to the Sacred Roll, containing the testifying seals of some of the Ancient Prophets and Holy Angels, with the testimonies of living witnesses of the marvelous work of God in his Zion of earth." Claims to be written by the pen of inspiration. Dated at New Lebanon, Feb. 2, 1845, 12 o'clock M.

THE BOOK OF ADAM AND EVE, also called the Conflict of Adam and Eve with Satan, translated from the Ethiopic by Rev. S. C. Malan, D. D., Vicar of Broad Windsor. This apocryphal work contains four books, and 141 chapters. Book I takes in the whole lives of Adam and Eve; Book II gives the history of the patriarchs who lived before the Flood; Book III gives a history of the building of the Ark, Noah and his family, and the carrying of the body of Adam to "the center of the earth;" Book IV gives a short history of the patriarchs, judges, and kings, from Abraham to Christ.

THE GOSPEL OF JESUS, compiled by his disciple Matthew, from his own memoranda, and those of Peter, Luke, Mark, and John; and lastly revised by Peter. Also, the Acts of the Eleven Disciples; the last Epistle of Peter to the Chapelites; the Acts of Paul and the Jewish Sanhedrim; and the contents of the History of Jesus by Peter, translated from parchment manuscripts, in Latin, and found in the catacombs under the city of Rome. Edited by Rev. Gibson Smith. Contains 29 chapters. Paul quotes from the words of Jesus in Acts XX, 35: "It is more blessed to give than to receive." This quotation is not found in the Gospels according to King James's version.

Mnemonics. I.

The word mnemonics comes from the Greek *Mnemosyne*, the mother of the Nine Muses, the goddess of Memory. Many artifical systems have been put forth to assist the memory to recall dates, places, order of succession, numbers, &c., many of which systems are ingenious and possess more or less merit, but many of them require several years of practice in which to become proficient, and then the numberless mongrel words to retain in mind is frightful. Speaking from experience, we learned Isaac Pitman's system of phonography in one-fourth the time we spent in committing the hybrid system of Dr. R. Grey, 1806; the same hybrids to a more or less extent follow in other systems, but some later systems are improvements on his terminology. Some of these are by Mr. Lowe, 1806; George von Feinaigle, 1812; J. R. Murden, 1818; Francis Fauvel-Gouraud, 1844: "T. W. D.," 1844; Thomas Hallworth, 1845; Timothy Clowes, 1845; Lorenzo D. Johnson, 1846; Pliny Miles, 1846; Robert Pike, Jr., and William C. Pike, 1846; W. Day, 1849; Dr. Bayne, 1880; and a number of others who have proposed systems without elaborating them. Many show a large amount of patience in the compilation and classification of words, things, inventions, discoveries, topics, etc.; but none of them have met with popular favor. We are yet to rely on the powers of our memory, with the assistance of some few committed rhymes, and a few *key* words.

1. The Dominical Letters (*Dies Dominica*,) are the first seven letters of the alphabet. These letters represent the seven days of the week, repeated during the year. The letter falling for Sunday being the Dominical letter for that year. Thus, 1885, came in on Thursday, the Sunday letter is the 4th, or *D*. The following couplet containing 12 words answers in their order to the 12 months of the year. The initial letter of each word is the proper letter for the first day of the corresponding month:

*A*t *D*over *D*wells *G*eorge *B*rown, *E*squire,
*G*ood *C*arlos *F*inch *A*nd *D*avid *F*riar.

The Dominical Letter of 1885 being *D*, hence February, March, and November come in on Sunday. The other six letters, A, B, C, E, F, G, are called ferial letters for 1885. The order of the Domin-

ical Letters is *retrograde*, continually repeated. The Dominical Letter for 1886 will be *C*, and the year comes in on Friday. The following catch-line gives the order of the Dominical Letters:

*G*rant's *F*oes, *E*re *D*ead, *C*ould *B*randish *A*rms.

"The Venerable" Bede, (672?–735?) gave the following formula:

*G*randia *F*rendit *E*quus *D*um, *C*ernit *B*elliger *A*rma.

Dionysius Petavius, (1583–1652,) gave us the following formula:

*G*audet *F*rancus *E*quo, *D*avid *C*ane, *B*eltezer *A*gno.

2. As stated on page 55 of N. AND Q.; the order of the seven primary colors is easily retained "BY VIGOR," of mind, by writing down V—I—G—O—R, and then B—Y in the center, dividing it by G, as follows, and then the order of the primaries are readily supplied:

*V*iolet, *I*ndigo, *B*lue, *G*reen, *Y*ellow, *O*range, *R*ed.

3. The twelve pairs of Cranial Nerves are readily called to mind by the following couplet, which is used by many anatomists. The initial of each word giving the *key* to each pair:

*O*n *O*ld *M*onadnock's *P*ointed *T*op,
A *F*inn *A*nd *G*erman *P*icked *S*ome *H*ops.

The twelve pairs of cranial nerves given by F. E. Robinson, M. D., Brooklyn, N. Y., are as follows:

1. Olfactory,
2. Optic,
3. Motor Oculi,
4. Patheticus or Trochlearis,
5. Trifacial or Trigemine,
6. Abducens,
7. Facial or Portio Dura,
8. Auditory or Portio Molis.
9. Glosso-Pharyngeal,
10. Pheumogastric or Par-Vagum
11. Spinal Accessory,
12. Hypoglossal or Lingual.

4. The following triplet similarly assists the mind to recall the succession of the Presidents:

*W*isdom *A*nd *J*ustice *M*any *M*en *A*dmire;
*J*aring *V*ice *H*arms *T*ruth's *P*ure *T*rembling *F*ire;
*P*ray *B*e *L*oyal, *J*ust; *G*o, *H*ighest *G*ood *A*cquire.

First Washington, the chieftan, who conquered our foe,
Then Adams, Jefferson, after Madison, Monroe,
Next Adams, the younger, then counseled the nation,
Then Jackson—Van Buren, filled the President's station.
Next Harrison, Tyler, Polk, Taylor, and Fillmore,
Made room for Frank Pierce who made ten and four.
Then Buchanan, the *single*; then Lincoln did yield
To Johnson; then Grant, and Hayes, and Garfield;
Next Arthur has served us, and when all are reckoned,
Cleveland counts in as the Twenty-Second.

5. The Sovereigns of England naturally fall into place here, and are as follows:

First William the Norman, then William his son,
Henry, Stephen, and Henry, then Richard and John;
Next, Henry the Third; Edward, one, two, and three,
Again after Richard, three Henrys we see;
Two Edwards, third Richard, if I rightly guess;
Two Henrys, sixth Edward, Queen Mary, Queen Bess;
Then Jamie, the Scotchman, then Charles whom they slew,
Yet received, after Cromwell, another Charles too.
Next James the Second ascended the throne,
Then good William and Mary together came on,
Till Anne, Georges four, and fourth William all past,
God sent us Victoria—may she long be the last.

6. One of the first lessons in early life, though familiar to all, must take its place here. The lines are said to be composed by Richard Grafton, an English printer in the 16th century. He was living in 1572, and printed several editions of the Bible. The last two lines are subject to several variations, all familiar and of the same intent:

Thirty days hath September,
April, June, and November,
All the rest have thirty-one,
Excepting February alone,
Which has twenty-eight; in fine,
Till Leap-Year gives it twenty-nine.

7. The Signs of the Zodiac, and their names are as follows:

1.	(♈)	Aries, the Ram,	7.	(♎)	Libra, the Scales,
2.	(♉)	Taurus, the Bull,	8.	(♏)	Scorpio, the Scorpion,
3.	(♊)	Gemini, the Twins,	9.	(♐)	Sagitarius, the Archer,
4.	(♋)	Cancer, the Crab,	10.	(♑)	Capricornus, the Goat,
5.	(♌)	Leo, the Lion,	11.	(♒)	Aquarius, the Waterman,
6.	(♍)	Virgo, the Virgin,	12.	(♓)	Pisces, the Fishes.

Dr. Isaac Watts, (1674–1748,) gives the following for their order:

The Ram, the Bull, the heavenly Twins,
And next the Crab, the Lion shines,
The Virgin and the Scales;
The Scorpion, Archer, and Sea-Goat,
The Man that holds the water-pot,
And Fish with glittering tails.

Similar to these lines is the Latin version that has come down to us:

Sunt, aries, taurus, gemini, cancer, leo, virgo,
Libraque, scorpius, arcitenens, caper, amphora, pisces.

8. The old rule for double-entry book-keeping may be in place here:

By journal laws what you receive
Is debtor made to what you give;
Stock for your trade must debtor be,
And creditor for property;
Profit and Loss accounts are plain,
You debit loss, and credit gain.

9. The cities claiming the birthplace of Homer are readily brought to mind by the *key*-word "C-A-R-C-A-S-S," the initials of the seven cities: *C*hios, *A*thens, *R*hodes, *C*olophon, *A*rgos, *S*alamis, *S*myrna.

ANSWERS.

"Who thinks most, feels the noblest, acts the best."—*Bailey's Festus.*

A Lost Chord.

BY ADELAIDE ANNE PROCTOR.

Seated one day at the Organ,
I was weary and ill at ease,
And my fingers wandered idly
Over the noisy keys.

I do not know what I was playing,
Or what I was dreaming then;
But I struck one chord of music,
Like the sound of a great Amen.

It flooded the crimson twilight,
Like the close of an Angel's Psalm,
And it lay on my fevered spirit,
With a touch of infinite calm.

It quieted pain and sorrow,
Like love overcoming strife,
It seemed the harmonious echo,
From our discordant life.

It linked all perplexed meanings
Into one perfect peace,
And trembled away into silence,
As if it were loth to cease.

I have sought, but I seek it vainly,
That one lost chord divine,
Which came from the soul of the Organ,
And entered into mine.

It may be that death's bright angel
Will speak in that chord again,
It may be that only in Heaven
I shall hear that grand Amen.

"A LOST CHORD." (p. 496, *c.*) The poem entitled "The Lost Chord," or rather "A Lost Chord," was written by Adelaide Anne Proctor, and is found in the Ticknor & Field's edition (1868) of her works, page 201.

HAZEL SHEPARD, New York City.

NORTH POLE EXPLORERS. (p. 496. *a.*) In reply to this query as to the reason "why explorers confine themselves entirely to the North Pole," we would state that all explorers do *not* so confine themselves; several men entitled to the distinction of explorers have found a great field in Africa. Livingstone and Stanley never essayed the North Pole. Again, those who do visit the frozen regions of the North can hardly be said to confine themselves to the North Pole; no one so far as we know has reached the North Pole, much less confined himself there.

RAYMOND LULLY.

We understand the querist, on page 496, to desire information why explorers confine their search for the poles and their phenomena, to the North Pole, rather then to the South Pole. EDITOR.

THE TOP OF A WHEEL MOVES THE FASTEST. (p. 78, p. 178.) The New York *Clipper* Almanac, for 1885, says, for ages this has been asserted, and thousands have refused to believe it. Its correctness has

reeently been demonstrated by photography. The camera has been brought to bear on wheels after horses trotting at a 2:24 gait. The exposure of the plate lasted the 2000th part of a second. The lower third of the wheel is shown sharp and distinct as if at rest, while the upper portion of the spokes and rim is blurred. OBSERVER.

"WHAT TITLE SHALL HE HAVE?" (p. 496, *f.*) The subject of titles has been mentioned in the last No. of N. AND Q., and the subject has recently been brought before the readers of the New York *Sun* on the titles of the Governors of the States, with this result. There are six different styles of addressing the Chief Executive as follows:

In 26 States he should be addressed as "the Governor," as follows:

Colorado, Connecticut, Delaware, Georgia, Illinois, Indiana, Kansas, Maine, Maryland, Michigan, Minnesota, Mississippi, Nebraska, New Jersey, New York, North Carolina, Ohio, Oregon, Pennsylvania, Rhode Island, Tennessee, Texas, Vermont, Virginia, West Virginia, and Wisconsin.

In 8 States he is "the Governor of the State of———," as follows;

Alabama, Arkansas, California, Iowa, Louisiana, Missouri, Nevada, and South Carolina.

In Florida he is "the Governor of Florida."

In Kentucky he is "the Governor of the Commonwealth of Kentucky."

In New Hampshire he is "His Excellency the Governor of the State of New Hampshire."

In Massachusetts he is "His Excellency the Governor of the Commonwealth of Massachusetts."

In all the States the Governor is Commander-in-Chief of the military and naval forces. In Connecticut, Massachusetts, New Hampshire, Rhode Island, and Vermont, the additional title of Captain-General is explicitly conferred. In Massachusetts and New Hampshire His Excellency, under the Constitution, is also Admiral.

THOMAS THE RHYMER. (p. 496, *h.*) Thomas Learmont, of Ercildoune, a Scotchman in the reign of Alexander III, and contemporary with Wallace. He is also called Thomas of Ercildoune. Sir Walter Scott calls him the "Merlin of Scotland." He was magician, prophet, and poet, and is to return again to earth at some future time when Shrove Tuesday and Good Friday change places. 'OMERUS.

QUESTIONS.

"Attempt the end, and never stand to doubt;
Nothing's so hard but search will find it out."—*Robert Herrick.*

a. What is the origin of the expression, "Let us return to our muttons?" F. A. H., Chicago, Ill.

b. What is the meaning of "to the manor born?" and should the word "manor" ever be spelled "manner?" F. A. H.

c. Was Dr. William Darling, lately deceased, really the author of the famous poem, "Lines on a Skeleton?"

MEDICUS, Oakville, Pa.

d. Why was the Anchor chosen as a symbol of Hope? A. B.

e. What is the value of a "soo-markee"? A. B.

f. Why is the personal pronoun "I" spelled with the single letter *I*, and the personal pronoun "you" spelled with three letters, *y-o-u*?

A. B.

g. When we make quotations from King James's version of the Bible, should we print in italic the words which are in italic in the Bible? OBSERVER.

h. How long was Thomas Gray writing his "Elegy?"

L. M. O., McConnellsville, Pa.

i. When was the year, known in history as "the year of confusion?" READER.

j. What other noted persons have claimed to have seen miraculous crosses in the heavens, similar to that claimed to have been seen by Constantine, mentioned on page 397. READER.

k. Mohammed claimed that he was foretold in the Bible by name, and that he fulfilled his prophetic mission. Where is the prophecy?

JOHN ANDERSON,

l. What, and whose Song is the first mentioned in the Bible?

H. T. W., Concord, N. H.

m. Each President of the United States has had a Cabinet. From where was the idea derived? What historical precedents are found, and where, and when? A. M. ADAMS, Natick, R. I.

n. What particular mark should be placed over the "i" and the "u" in the following words to indicate their proper pronunciation? Rabbis, Rashis, Zunis, etc.; Hindus, Manus, etc.

EMPHATIC MAN.

o. Who are the Fathers of the Greek and Latin Church? How many were they. X. Y. Z.

a. "Noteworthy among American antiquities is the Walled Lake of Iowa. Imagine a body of water covering nearly 3,000 acres, with a wall built up arouud it, not a stone in which can be less than 100 pounds in weight; and there is not a stone to be found in 10 miles of the lake. The wall is 10 feet high, and about 15 feet wide at the bottom, and 5 feet on top. The country is prairie land for miles around, except a belt of heavy timber that encircles the lake. This timber is oak, and it is evident that the trees were planted there. They are very large. The belt is probably half a mile wide. The water in the lake is twenty-five feet deep, as cold as ice, and clear as crystal. What all would like to know is, who built that wall! How did they hold the water back while they were building it? How did they cart those immense stones 10 miles. If you ever go to Iowa, do not fail to visit the Walled Lake. It is found in Wright County, 169 miles from Dubuque. The cars will take you almost to it."

Who will explain this clipping? A. M. A., Natick, R. I.

b. Hildreth's "History of the United States" says Washington was nominated by Mr. Johnson of Maryland. The *Columbian Centinel*, Boston, February 25, 1832, says the nomination was made by John Adams. Daniel Webster quotes from John Adams as saying: "Twelve months ago I moved that George Washington be appointed commander of the forces raised for defence of American liberty, and I give him my support."

Who nominated George Washington Commander-in-Chief of the American forces? J. W. MOORE.

c. The New York *Sun* of a recent date has a brief paragraph on a new proposed pronoun (impersonal, singular number,) as being now taught by some of the teachers of the public schools. It is the new word, "Thon." Will some of your readers give us its declension, paradigm, etc. Also, it is stated there is a "Lost Personal Pronoun." What was it? LOGOS.

d. Who were really the three persons — Tom, Dick, and Harry,— who gave rise to this expression for a mixed crowd? M.

e. At Dover Dwells George Brown, Esquire,
Good Carlos Finch And David Friar.

Is this couplet found in any early English work, and were the three persons (*George Brown, Carlos Finch, David Friar,*) really residents of Dover, England? FOLK-LORE COLLECTOR.

f. Give examples of words for the use of the following letters:

á, à, ā, ă, ä, â, é, è, ē, ĕ, ë, ê, í, ì, ī, ĭ, ï, î, ó, ò, ō, ŏ, ö, ô, ú, ù, ū, ŭ ü, û, ç, ñ?

JOURNAL OF SPECULATIVE PHILOSOPHY, edited by W. T. Harris, Concord, Mass. Published by D. Appleton & Co., New York. Terms, to whom all business matters should be addressed, $3 a year. All literary communications to be sent to the editor. Issued quarterly at $3.00 a year. It is intended as a vehicle for such communications as the individual endeavors of all lead persons of the movement. Speculative Philosophy in all its departments.

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APR 13 1885

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"*Truth is from Heaven.*"—JESUS.

VOL. II. APRIL, 1885. No. 34.

OLLA-PODRIDA. II.

The Laws of Massachusetts were first published in 1648, but no copy is now known to exist. In 1672 the General Court ordered a revised edition of the laws printed. John Usher, an opulent bookseller, obtained leave to publish them on his own account. This was the first instance in America of the security of copyright by law. Usher will be remembered as one of the Council and chosen friends of Gov. Andros, in whose house the latter was confined, under strong guards, the night after his arrest, April 18, 1689. One time he was Lieut. Governor of New Hampshire. He married the daughter of Samuel Allen, who had purchased from the heirs of Mason all their right to the Province of New Hampshire, and thus for several years, was involved in disputes with the actual settlers of that Province.

The first code of laws of Connecticut was printed in 1672 at Cambridge, and the assembly enacted that every family should have a copy Previously the colony had kept its laws in manuscript, and had promulgated them by sending copies to be read publicly in each of the twenty-four towns. Roger Ludlow, a brother-in-law of Gov. Endicott, compiled the first code of laws for that colony. Judge Ephraim Kirby published at Litchfield, Conn., in 1789, "Reports of Cases in the Supreme Court of Connecticut, from 1785 to 1788." This was the first volume of reports published in the United States.

The first systematic course of lectures on medical subjects ever delivered in America was given by Dr. Wm. Hunter, at Newport, about 1752. In 1762, Dr. Wm. Shippen delivered a course of lectures to a

class of ten, upon anatomy, in Philadelphia. The first medical school in this country dates from the appointment of Dr. John Morgan as Professor of the Theory and Practice of Physic in the University of Philadelphia, 1765. Dr. Morgan had finished his education in Europe, and associated with the scientific men of London, Edinburgh, Paris, and Italy. On his return, in 1760, he was regarded by the Philadelphians as a man of superior attainments, and as having some of the characteristics of genius. He was well read in Latin and Greek and an indefatigable student. He was the first man it is stated who ventured to carry a silk umbrella — a scouted effeminacy at that time — and also as the innovator who first introduced the practice of sending to an apothecary for all medicines wanted for the sick. With Dr. Morgan was joined Dr. Chancellor, and with the first chaplain of Congress, Duché, making a trio in forcing the use of the sun umbrella. The Medical School was not regularly organized till 1767.

In 1677, Thomas Thacher, a minister of the Old South Church, published a broadside upon the treatment of small pox and measles, which was the earliest treatise on a medical subject published in this country. On June 26, 1721, Dr. Zabdiel Boylston, who had taken up the practice of variolous inoculation, experimented on his own son, six years of age, his negro Jack, thirty years, and a little negro boy, two and a half years of age. Meeting with success he tried the experiment on others, and gradually the practice became established. The credit of introducing it, however, belongs to Cotton Mather, who of all the Boston physicians, could only interest Boylston in it. The result was a period of great excitement against the introducers. An attempt was made to blow up the house of Mather, a mob threatened to hang Boylston; and the press, especially the *Courant* published by Benjamin Franklin's brother James, was bitter against them. At that time there was not a single practitioner of medicine in Boston, with the exception of Dr. Wm. Douglass, a Scotchman who was a regularly graduated physician. Some of the ministers with less clerical experience were peers of some of the physicians in medical knowledge.

The Medical Repository by Drs. Miller, Mitchell, and Smith, was begun at New York in 1796, the first periodical of the kind in the United States. The first course of chemical instruction in America was given by Benjamin Rush in 1769, who about that time was appointed Professor of Chemistry in the University of Philadelphia.

EPSILON, New Bedford, Mass.

Mnemonics. II.

10. Another version for the Presidents has been furnished in these lines:

First stands the lofty WASHINGTON,
That noble, great, immortal one;
The elder ADAMS next we see,
And JEFFERSON comes number three;
The fourth is MADISON, you know,
The fifth one on the list, MONROE;
The sixth an ADAMS comes again,
And JACKSON seventh in the train;
VAN BUREN eighth upon the line,
And HARRISON counts number nine;
The tenth is TYLER in his turn,
And POLK eleventh, as we learn;
The twelfth is TAYLOR that appears,
The thirteenth, FILLMORE fills his years;
Then PIERCE comes fourteenth into view;
BUCHANAN is the fifteenth due.
Now LINCOLN comes, two terms to fill,
Obedient to the Peoples' will;
But Fate o'ertook him ere he's through,
And JOHNSON served the residue;
Next GRANT two terms the nation run,
And HAYES was counted in for one.
GARFIELD the second Fated man,
ARTHUR succeeded to the van,
And served a second term; in fine,
The fourth V. P. to come in line;
Next CLEVELAND, now the sceptre sways,
May Heavenly Wisdom guide his ways.
And all, when counted in their turn,
Make twenty-two, as all can learn.

11. Shakespeare's Plays according to C. C. Bombaugh have been arranged as follows for memorization:

Omitting the Historical English Dramas, "quos versu dicere non est."

Cymbeline, Tempest, Much Ado, Verona,
Merry Wives, Twelfth Night, As you Like it, Errors,
Shrew Taming, Night's Dream, Measure, Andronicus,
Timon of Athens.
Winter's Tale, Merchant, Troilus, Lear, Hamlet,
Love's Labor, All's Well, Pericles, Othello,
Romeo, Macbeth, Cleopatra, Cæsar,
Coriolanus.

12. The Books of the New Testament are given by C. C. Bombaugh in these lines:

Mathew, Mark, Luke, and John, wrote the life of their Lord;
The Acts, what Apostles acomplished, record;
Rome, Corinth, Galatus, Ephesus, hear
What Philippians, Colossians, Thessalonians revere;
Timotheus, Titus, Philemon, precede
The Epistle which Hebrews most gratefully read;
James, Peter, and John, with the short letter Jude,
The rounds of Divine Revelation conclude.

The following lines have been received from MISS ALICE G. ADAMS, Boscawen, N. H., in response to the inquiry in N. AND Q. for January, 1885, p. 487. This correspondent is but 13 years of age, and learned this with a number of other similar lines to help the memory, several of which have been published, several years ago, from her teacher:

Mathew, *Mark*, *Luke* and *John*,
Tell what by Christ was said and done;
Acts both of the Apostles tell,
And how the Holy Spirit fell,
Romans, *Corinthians* and *Galatians*,
Hard by *Ephesians* take their stations.
Then the *Philippians* hand in hand,
With the *Colossians* take their stand
By *Thessalonians*; each and all,
Claim for their author great St. Paul,
Who next writes twice to *Timothy*.
Then *Titus* and *Philemon* see,
While *Hebrews* the last letter claims.
Next comes the *Epistle of St. James*,
While *Peter*, *John* and good *St. Jude*
With *Revelation* both conclude.

13. The "Seven Wonders of the Ancient World" are given by

E. Cobham Brewer, LL. D., in his "Dictionary of Phrase and Fable," as follows:

> The *pyramids* first, which in Egypt were laid:
> Next *Babylon's garden* for Amytis made;
> Then *Mausolos's tomb* of affection and guilt;
> Fourth the *Temple of Diana*, in Ephesus built
> The *Colossos of Rhodes*, cast brass, in the sun;
> Sixth, *Jupiter's statue*, by Phidias done;
> The *Pharos of Egypt* comes last, we are told,
> Or the *palace of Cyrus*, cemented with gold.

14. The same work last mentioned gives "The Seven Wise Men of Greece," in these lines. Each sage's motto is also given:

> First *Solon*, who made the Athenian laws;
> While *Chilo*, in Sparta, was famed for his saws;
> In Miletos did *Thales* astronomy teach;
> *Bias* used in Priene his morals to preach;
> *Cleobulos*, of Lindos, was handsome and wise;
> Mitylene 'gainst thraldom saw *Pittacos* rise;
> *Periander* is said to have gained through his court
> The title that *Myson*, the Chenian, ought.

(1) Solon of Athens, motto—"*Know thyself.*"
(2) Clio of Sparta—"*Consider the end.*"
(3) Thalës of Miletos—"*Who hateth suretyship is sure*"
(4) Bias of Prienë—"*Most men are bad.*"
(5) Cleobulos of Lindos—"*The golden mean,*" or "*Avoid extremes.*"
(6) Pittacos of Mitylenë—"*Seize Time by the forelock.*"
(7) Periander of Corinth—"*Nothing is impossible to industry.*"

15. The same work gives "The Twelve Labors of Herculës:"

> The Nemean *Lion* first he killed, then Lerne's *Hydra* slew;
> The Arcadian *Stag* and monster *Boar* before Eurystheus drew;
> Cleansed Augeas' *Stalls*, and made the *Birds* from lake Stymphalis flee;
> The Cretan *Bull*, and Thracian *Mares*, first seized and then set free;
> Took prize the Amazonian *Belt*, brought Geryon's *Kine* from Gades;
> Fetched *Apples* from the Hesperides, and Cerberos from Hades.

(1) To slay the Nemean lion.
(2) To kill the Lernean hydra.
(3) To catch and retain the Arcadian stag.
(4) To destroy the Etymanthian boar.
(5) To cleanse the stables of king Augeas.
(6) To destroy the cannibal birds of the lake Stymphalis.
(7) To take captive the Cretan bull.
(8) To catch the horses of the Thracian Diomédës.
(9) To get possession of the girdle of Hippolytë, queen of the Amazons.
(10) To take captive the oxen of the monster Geryön.
(11) To get possession of the apples of the Hesperidës.
(12) To bring up from the infernal regions the three-headed dog Cerberos.

16. One of the ministries of Charles II was called a "CABAL" in 1790 because, it is said, the initial letters of the names of its members,

*C*lifford, *A*shley, *B*uckingham, *A*rlington, *L*auderdale,

formed this word. The coincidence may have popularized the word. It is now applied to a junto or council of intriguers. Others derive it from the French *cabale*, "an intriguing faction;" still, others derive it from the Hebrew *cabala*, "secret knowledge."

17. The word *Smectymnus*, which means Anti-Episcopalian, is made from the initials of five clergymen's names,

*S*tephen *M*arshall, *E*dward *C*alany, *T*homas *Y*oung, *M*atthew *N*ew-common, *Uu*illiam *S*peirstow,

who united in writing a book against Episcopacy and the Common Prayer.

18. Bacon says: "The trivial prophecy which I heard when I was a child and Queen Elizabeth was in the flower of her years—

'When Hempe is spun,
England is done.

whereby it was generally conceived that after the sovereigns had reigned which had the letters of that word HEMPE, which were

*H*enry, *E*dward, *M*ary, *P*hilip, *E*lizabeth,

England should come to utter confusion; which, thanks be to God, is verified in the change of the name, for that the King's style is now no more of *England*, but of *Britain*."

19. It has been noted by a phonographer that the three superfluous letters of our English alphabet, namely, C, Q, and X, are all in the word *quincunx*, "an arrangement or disposition of things by fives in a square, one being in the center of the square." c having the sound of *s*; q having the sound of *kw*; x having the sound of *z* and *ks*.

20. The initials of the three following clauses, "Ask," is the key-word to the adept in certain mysteries:

"Ask, and it shall be given you;
seek, and ye shall find;
knock, and it shall be opened unto you."—*Matthew VII, 7.* also, *Luke XI, 9.* ("The wise shall understand."—*Daniel XII, 10.*)

21. Kepler's Third Law of the planets is easily stated from memory.

"The *squares of the times* of revolution of the planetary bodies, are as the *cubes of their distances* from the sun."

They are alphabetical, "square, times, *s t*; cubes, distances, *c d*.

The Lost.

THE LOST PERSONAL PRONOUN. (p. 528, *a.*) The Pronoun inquired for by "LOGOS" was published in a Boston paper about 1876, and was of the "singular number," "common gender," as follows:

SINGULAR.			PLURAL.		
Nom.	Obj.	Possess.	Nom.	Obj.	Possess.
I,	me,	my, *or* mine.	We,	us,	our, *or* ours.
Thou,	thee,	thy, *or* thine.	Ye,	you,	your, *or* yours.
The,	*the,*	*thes, or thes.*	They,	them,	their, *or* theirs.

THE LOST PLEIAD. The Pleiades are a cluster of stars in the neck of *Taurus*, the Bull, the second sign, but third constellation of the Zodiac. They were seven in number, and their names, according to Anthon, were Maia, Electra, Taygeta, Halcyone, Celæno, Sterope, and Merope. Aratus calls these stars *heptaporoi*, "moving in seven paths," although one can only discern six stars. Ovid says of them:

Quæ septem dici, sex tamen esse solent.

Hipparchus asserts that in a clear night seven stars can be seen. The cluster consists of one star of the third magnitude, three of the fifth, two of the sixth, and several smaller stars. Hence, among the ancients, a seventh star was mentioned, and since no more then six could be seen with the naked eye ordinarily, the conclusion was that one of the group was lost. One ancient author thought that it had been destroyed by lightning; others said the "Lost Pleiad" was Electra and that she withdrew her light in sorrow at the fall of Troy, and the misfortunes of her descendants; another account says the "Lost Pleiad" was Merope who withdrew her light because she alone of the seven sisters had married a mortal. One other account says the star gradually moved away from the constellation *Taurus*, and became the third or middle one in the tail of *Ursa Major*, the Great Bear.

THE LOST STAR. Above 300 years ago a bright star shone forth 5° N. N. E. of Caph, a star in the constellation Cassiopeia, the place being now a dark void. It exceeded the brilliancy of the planets on November 8th, 1872. It diminished till March 15, 1873, and became utterly extinct, and has not been seen since.

PARADISE LOST. We are all so familliar with John Milton's poem on this subject that it needs no comment. A correspondent places the chord in which the angels sang at the birth of Christ, supposed to have been heard by human ears, as properly "THE LOST CHORD."

THE LOST ATLANTIS. The continent called the "Lost Atlantis," according to Plato who gives the fullest description of it, was located on the west of Africa and disappeared several thousand years before Christ. Its location was in the vicinity of the Azores, Islands, extending westward toward the Bermudas. Even these islands are supposed to be vestiges of the "Lost Atlantis." Several authors believe the catastrophe occurred in the days of Peleg.

"And unto Eber was born two sons; the name of the one was Peleg; for in his days was the earth divided; and his brother's name was Joktan."—*Genesis X, 25.*

Nott & Gliddon's "Types of Mankind," p. 544, says, Peleg literally means "split;" in the *Qamos* idiom, says the Arabian lexicon, by easily recognizable changes in consonant or vowel, the ocean "split." The authors of "Types of Mankind" insist it has no relation whatever to a "dispersion of mankind." *Pelagos*, the *Pelasgi*, and *Pelargos*, the "sea." Niebuhr beautifully calls them the "fossil people." Those who desire to inform themselves on this subject should read

"Atlantis: the Antediluvian World," by Ignatius Donnelly; 12 mo, pp. 490, New York, a work now in its eleventh edition. This contains Plato's full account, and is the most exhaustive work of evidence.

"The Lost Atlantis," a lecture by Moncure D. Conway, at Finsbury, England, April 26, 1883. 8vo, London.

"The Lost Continent, Atlantis, and the Civilization of the Prehistoric World," a lecture by W. J. Colgrove. 12mo, London.

"Atalantis, a Story of the Sea," inscribed to Maynard D. Richardson, Esq., of South Carolina. 8vo, New York.

THE LOST ARTS. This topic takes a wide range of subjects and for solution depends to some extent on the "Lost Atlantis." Wendell Phillips delivered a lecture in Steinway Hall, New York, December 12, 1872, which was published in the *Tribune* Supplement, in four columns, covering a variety of the arts and sciences, like glass, gems, writing, coloring, chemistry, mechanics, etc., in which the ancients were wonderfully proficient. A detailed article may appear in a subsequent number of N. AND Q.

THE LOST SENSES. These are said to be *deafness* and *blindness* They are thoroughly discussed in a work by John Kitto, D. D. "The Lost Senses," 12mo., pp. 379; New York, 1852.

THE LOST ISLAND. Cephalonia, one of the Ionian Islands, is thus called because it was only by chance that even those who had visited it, could find it again. It is also sometimes called "the Hidden Island." This island is called *Samos* by Homer in the "Odyssey." Thucydides calls it *Tetrapolis*, the island of "four cities."

The Lost City of New England. The following account of the Lost City is from the *Atlantic Monthly* for June, 1869; also the poem by John G. Whittier, "the Quaker Poet." The poem by "Sancho Pedro" is from the *Travelers' Record* for December, 1877.

Norembega, Noremibgue, or Norombega, is the name given by early French fishermen and explorers to a fabulous country south of Cape Breton, first discovered by Verrazzani, in 1524. It was supposed to have a magnificent city of the same name on a great river, probably the Penobscot. The site of this barbaric city is laid down on a map published at Antwerp, in 1570. In 1604, Sieur Champlain sailed in search of the Northern Eldorado, twenty-two leagues up the Penobscot from the Isle Haute. He supposed the river to be that of Norembega, but wisely came to the conclusion that those travelers who told of the great city had never seen it. He saw no evidences of anything like civilization, but mentions the finding of a cross, very old and mossy, in the woods.

Norombega. — The Lost City of New England

BY SANCHO PEDRO.

Three centuries or more ago,
In fifteen hundred and twelve or so,—
On this the facts are meagre,—
There spread to every land the name,
And oft was sung the wondrous fame,
Till Hun and Vandal, Frank and Dane,
Had heard of Norombega!

The maps would place it here and there,
But its position none could swear;
One said near Del Fuega.
A Spanish skipper conning his log,
Swore by his beard 'twas "No'th o'Magog."
In fact the world was all in a fog
About fair Norombega!

The roving Norseman asked in vain,
"Whither this land, and o'er what main,
For silent is the Saga?
What boots it if we miss the shore,
We can but do as oft before;
Up, comrades, let us weigh once more,
And ho, for Norombega!"

Just from the joyous accolade,
Leading the glittering, gay parade.
Rode Miguel della Viga.
Quick spake he to his lady fair,
"My signet ring I prithee wear,
For o'er the sea I'm going—there
To fabled Norombega!"

From matin prayer and vesper-feast,
Arose the cowled and surpliced priest,
Who spake aloud thus eager:—
"The morrow's sun shall scarce appear,
But all that once was sacred here
I leave without a sigh or tear,
For wondrous Norombega!"

The pirate shortened all his sail
While list'ning to the fairy tale,
Then lifted high his beaker;
Pledged he his life to mate and crew,
As o'er the waves his galley flew,
That e'er the coming moon was new,
He'd sight fair Norombega!

But Viking fresh from roving flight,
Freebooter, monk and mailed knight,
From Alpha to Omega,
Reached not the goal for which they pressed,
For some sailed east and some sailed west;
But never a man when put to the test,
Had seen fair Norombega!

'Twas sixteen hundred, so they say,
When the fabled city passed away,
Not razed by armed beleaguer;
More like the leaves before the wind,
Or dreams that vanish from the mind,
Till naught was left so one can find
Where stood fair Norombega!

MISCELLANEOUS

NOTES AND QUERIES

WITH ANSWERS,

IN ALL DEPARTMENTS OF LITERATURE.

Emerson said that Goethe said that Plato said—"CULTURE."

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ANSWERS.

"Who thinks most, feels the noblest, acts the best."—*Bailey's Festus.*

HURRAH, HUZZA. (p. 480. *d.* 512.) Timbs derives "hurrah" from the Slavonic *hu-raj* (to paradise,) and its origin belongs to the primitive idea that every man that dies heroically for his country goes straight to heaven. The combatants utter the cry in the ardor of battle, as the Turks do that of Allah, each animating himself by the certitude of immediate recompense to forget their earthly habitation. In *Wace's Chronicle* we find "Hurrar" mentioned as a battle cry of the Northmen. This is evidently a corruption of *Tur aie, i. e.* "Thor, aid us." Compare also the Jewish "Hosanna;" Or French, "Huzzer"= to shout; Dutch, "Husschen;" and Russian, "Hoera" and "Hoezee."

The Slavonic etymology above referred to appears also in the expression, "Hip, hip, Hurrah." During the times of the Crusades, the chivalry of Europe was excited to arms by the appeals of Peter the Hermit. This furious zealot, while preaching, was accustomed to exhibit a banner emblazoned with the letters H. E. P., the initials of *Hierosolyma est perdita.* The people in some of the countries which he visited not being acquainted with the Latin, read and pronounced the inscription as if one word, *i. e.* "hep." Hence when an unfortunate Jew was hunted down, and this cry taken up, its meaning seems to imply the loss of Jerusalem to the infidel and we are on the road to Paradise. CAXTON.

RED TAPE. (p. 479. *g.*) Dr. Johnson, in 1755, after defining tape as a "narrow fillet or band of linen," quotes Gay:

> "This pouch that's ty'd with tape
> I'll wager, that the prize shall be my due."

This quotation which has been re-printed scores of times, is wrong, for Gay wrote:

> "This pouch that's ty'd with tape of reddish hue
> I'll wager, that the prize shall be my due."
> *Shepherd's Week*, 1714, *page* 5. *Poems*, 1720, *page* 79.

An advertisement in the *Public Intelligencer*, December 6, 1658 offers a reward for the restoration of "a little bundle of papers tied with a red tape which we lost on Friday last, a sevennight between Worcester House and Lincoln's Inn." CAXTON.

The Pons Asinorum. — *Euclid, Book I. Proposition 5.*

A Song Written in Mr. J. Miller's Mathematical Class, 1791.

BY THOMAS CAMPBELL.

As Miller's Hussars marched up to the wars,
With their captain in person before 'em,
It happened one day that they met on their way
With the dangerous *Pons Asinorum!*

Now see the bold band, each a sword in his hand,
And his Euclid for target before him;
Not a soul of them all could the dangers appall
Of the hazardous *Pons Asinorum!*

While the streamers wide flew, and the loud trumpets blew,
And the drum beat responsive before 'em;
Then Miller their chief thus harangued them in brief,
'Bout the dangerous *Pons Asinorum!*

"My soldiers," said he, "tho' dangers there be
Yet behave with a proper decorum;
Dismiss ev'ry fear, and with boldness draw near
To the dangerous *Pons Asinorum!*"

Now it chanced in the van stood a comical man,
Who, as Miller strode bravely before him,
To his sorrow soon found that his brains were wheeled round,
As he marched to the *Pons Asinorum!*

O sorrowful wight, how sad was his plight,
When he looked at the *Pons Asinorum!*
Soon the fright took his heels, like a drunkard he reels,
And his head flew like thunder before 'em.

So rude was the jump, as the mortal fell plump,
That not Miller himself could restore him,
So his comrades were left, of "Plumbano" bereft,
O pitiful plight to deplore him!

PONS ASINORUM. (p. 446, *c.*) I venture to send you the foregoing poem as a contribution to the *literature* on the question in controversy, and to show the opinion of the poet who it appears was, in 1791, a member of a mathematical class. G. S. CLARK.

BOMBAZINE. (p 480. *b.*) The Latin name of the silk-worm, and the thread it produces, is *Bombyx*, from a similar Greek word. From these comes our own word bombazine. Its manufacture originated in Norwich, England, among the Huguenots who settled there about 1575 after the massacre of St. Bartholomew. CAXTON.

THE THREE R's. (p. 480 *g.*) Brewer credits the expression to Sir William Curtis, and quotes from Mr. Coury's address to the House of Commons, Feb. 28, 1867, "The House is aware that no payment is made except on 'the three R's.'" CAXTON.

PALINDROMES. (p. 519.) The lawyer's motto—*Si nummi immunis*—is very apt. I send you a palindrome in words which may be worthy of a reprint. It was cut from some magazine about two years since, and is a real literary novelty. The lines possess the feature that they may be read forward, or backward the same. When read backward the requisite changes in punctuation must be made or understood by the reader:

Dies slowly fading day: winds mournful sigh;
Brightly stars are waking,
Flies owlet, hooting, holding revel high,
Nightly silence breaking.

Breaking silence nightly,
High revel holding, hooting owlet flies;
Waking are stars brightly;
Sigh mournful winds; day fading slowly, dies.

JOHN BULL. (p. 479. c.) In Dr. Arbuthnot's *History* that name is intended as a personification of the English nation, and is represented as a clothier, "an honest, plain-dealing fellow, choleric, bold, and of a very inconstant temper," which "depended very much upon the air; his spirits rose and fell with the weather-glass." "He dreaded not old Lewis, (Louis XIV, of France) either at backsword, single falchion, or cudgel play; but then he was very apt to quarrel with his best friends, especially if they pretended to govern him; if you flattered him you might lead him like a child." "But no man alive was more careless in looking into his accounts, or more cheated by partners, apprentices, and servants. This was occasioned by his loving his bottle and his diversion; for, to say truth, no man kept a better house than John, nor spent his money more generously."

John Bull's mother in the same work is intended for the church of England, and his sister Peg for the Scottish church and nation.

CAXTON.

BONES. (p. 400. 443.) Below are some quotations, phrases, etc., on this subject.

"I have a bone to pick with you" probably originates from the marriage banquets of the lower classes of Sicily. The bride's father after the meal hands the bridegroom a bone, saying, "pick this bone, for you have taken in hand a harder task."

"That which is born in the flesh, is bred in the bone," occurs in *Reynarde the Fox*, 1481, to wit: "Yet the foxe alway looked after the poultrie; he could not refrayne hym self; that which cleried by the bone myght not out of the flesshe."

The expression "a bone of contention" is taken from the proverb about "Two dogs fighting for a bone," etc.

"To make no bones about the matter," *i. e.* no difficulty, no scruple. Dice are called "bones," *conf.* Byron, *The Age of Bronze;*

> Whose game was empires, and whose stakes were thrones,
> Whose table earth —— whose dice were human bones.

The French *flatter le dè*, to mince the matter, is the opposite of our expression, hence we use it in the sense of not to "make much of," or humor the dice.

Brewer says, and I agree with him, that he does not think the phrase has any thing to do with a dog that eats meat, bones and all.

CAXTON.

TURKEY, THE FOWL. (p. 470, *a*.) If I remember rightly Alexander Dumas states that Turkeys were known to the Greeks, who called them *Meleagrides*, because Meleager, King of Macedonia, introduced them into Greece in the year of the world 3559. He declares, moreover, that Pliny, (*lib.* XXXVII, *cap.* 2,) unmistakably describes this fowl, and that in one of the lost tragedies of Sophocles there is a chorus of turkeys who wept over the death of Meleager.

I give this for what it is worth. The bird as we see it to day in a domesticated state by the Spaniards, when they conquered Mexico, and it had probably been reared there for centuries before that time. The name is due to either a contraction of "turkey-red bird," *i. e.* a bird with a deep red wattle; or, from the fact that the species was brought from Mexico in a ship which sailed to Turkey first on its homeward voyage, and then came to England. It was introduced into the latter country in 1541 by William Strickland, lieutenant to Sebastian Cabot. The first turkey seen in France was served up at the wedding feast of Charles IX, in 1564. Benjamin, once upon a time, is said to have remarked that the wild turkey, instead of the eagle, should have been made the emblem of the United States, as the log cabin of the pioneer in his day was surrounded with these birds. CAXTON.

TWO MARRIED LADIES; HOW ADDRESSED. (p. 362.) How to address the firm of two married ladies: for example, "Smith & Thompson." In such instances my teacher who was considered good authority, taught that *Mesdames* should precede the firm name: as for example: "Mesdames Smith & Thompson." A. M. I.

NICKNAMES OF GENERALS. (pp. 25, 52, 62.) Every General of prominence had a nickname bestowed upon him by his troops. Some of these names were of a sarcastic nature, but usually they indicated the confidence of the men in their leaders, or their admiration for them. Some of these names are as follows:

Burnside, Colonel of the First Rhode Island Regiment, arose to the dignity of "Rhody," when he became a General. Butler was styled "Cockeye," for obvious reasons. Crawford was called, by the Pennsylvania Reserves, "Physics," he having been a surgeon at the beginning of his military career. Custer was called "Ringlets," on account of his long flowing curls. Grant was commonly known as "Old United States," from the initials of his name; but sometimes he was called "Old Three Stars," that number indicating his rank as

Lieut. General. Halleck was derisively nicknamed "Old Brains." Hancock was called "Superb," from a remark made by Gen. Meade at Gettysburg. Hooker was familiarly known as "Fighting Joe" Ceneral Humphrey being a distinguished engineer was invariably styled "Old Mathematics." Kearney was called "One-armed Phil." Killpatrick was nicknamed "Kill." Logan, with his long black hair and dark complexion, was "Black Jack." McClellan was everywhere known as "Little Mac." McDowell went by the name of "Fighting McCook." Meade, who wore spectacles, was called "Four-eyed George." Pope was called "Saddle-bag John," in memory of his famous order about head-quarters being on horseback. Rosecrans was called "Rosey." Sheridan was familliar as "Little Phil." Sherman was called "Old Tecumseh," *Tecumseh* being his middle name. Sigel, the German General, was called "Dutchy." Sykes was familiar as "Syksey." Thomas was known as "Old Reliable." Lew Wallace was called "Louisa."

Early was styled "Bad Old Man." Jackson was everywhere known as "Stonewall Jackson." The soldiers in the Army of Northern Virginia usually spoke of Gen. Lee as "Bob Lee." Mahone was known as "Skin and Bones." OBELOS.

MOHAMMED, THE PROPHET. (p. 527, *k.*) We would refer this querist to Parkhurst who says the pretended prophet Mohammed had his name from the Hebrew root HMD translated *Desire* in Haggai II, 7 — "And the desire of all nations shall come." The Douay version has put this in the same words but in small capital letters: "AND THE DESIRE OF ALL NATIONS SHALL COME." An anonymous work on the Apocalypse, published in London twelve years ago, says:

"There can be no doubt that in this place the Arabian Messenger of God is here expressly foretold by Haggai, and by name; there is no pretence, even by biblicals, that it is interpolated by the Arabs."

The author claims that the Apocalypse was written by a primeval John anterior to Haggai, and that Haggai took the prophecy from the original Apocalypse, and it should have followed Chapter X in the Book of Revelation. He translates the words from the original, viz.: "*Behold a Man, the Orient is his name.*" This has led other commentators to express opinions on this passage.

QUOTATIONS FROM THE BIBLE. (p. 427, *g.*) I was pleased to see this query in your last No. as my neighbor and I differ on that very question. He argues that all the italic words in the Bible when quoted in print should not be put in italic, lest they be taken by the reader for emphatic words. Let us hear from others. SUBSCRIBER.

QUESTIONS.

"Attempt the end, and never stand to doubt;
Nothing's so hard but search will find it out."—*Robert Herrick.*

a. Who was the prince that had been an emperor without a crown who said: "I've lost a day?" (See *Night Thoughts*, Bk. II, Line 90.
SIGMA.

b. What is the tradition or legend that Adam traveled to Ceylon, died and was buried in a cave of the mountain there, giving the name of *Adam's Peak* to an eminence on that island? SIGMA.

c. Who are the Fifth-Monarchy Men of History, and why so called? SIGMA.

d. What authority has your correspondent, "A. P. SOUTHWICK," on page 492, Article "Pedestrianism," for the spelling of Euchidas with an "a," as I can find none but Lempriere's for Euchides? ?

e. Lippincott's "Pronouncing Gazateer of the World" mentions some fourteen towns and villages in the United States by the name of *Warsaw*, undoubtedly named for the "Warsaw" of Polish fame in some more or less connected way. In Wisconsin, Marathon County, on the Wisconsin River, he gives *Wausau*. Why this different form of the word, and from what source the name?

Also, do we derive the name of *Groton*, by change of initial letter, from *Crotōna*, the ancient city of this name in Italy, as *Gnōsus* we are told by Anthon comes from *Cnōsus*? G. S. CLARK.

f. What reliable evidence is there for believing *the seventh son* possesses any inherent knowledge of medicine on account of his numerical descent; or, other miraculous or magical powers as alluded to in *Acts XIX, 13-15?* J. PAYSON SHIELDS.

g. O. A. Brownson, in his "The American Republic, its Constitution, Tendencies, and Destiny," speaks of the "European Red Republicans." What political faction were they? ANDREW SMITH.

h. Washington is justly styled the "Father of his Country." Was this patriarchal title first given to him as such, or applied to him as a distinction which other countries had given to their chieftains? Is it second-handed? JOHN ANDERSON.

i. What is the "Manuscript of Henry VI" which is referred to by historians? Is it now in *manuscript*, or has it been published in print? ALLEN P. WHEELER.

j. Why does Ruskin entitle one of his works "On the Construction of Sheepfolds," while the whole tenor of the book is about Popery and Protestantism? W. H. Y.

a. On the final leaf of books and pamphlets printed at Government Printing-Office, Washington, immediately following the last printed matter, will be seen the letter O, turned down sidewise, (O); Has il any special significance, and what? OBELOS.

b. Why are commencement sermons at colleges called *Baccalaureates*, and has the term any connection in origin with the term *Poet-Laureate?* ANDREW SMITH.

c. When words of another are quoted, quotation marks are used thus:

"Three things bear mighty sway with men:
The sword, the sceptre, and the pen."

When words of another are quoted within a quotation of still another, single quotation marks are used as the following from Mc'Lellan's *Death of Napoleon*, thus:

" He died at the close of that darksome day,
A day what shall live in story;
In a rocky land they placed his clay,
'And left him alone with his glory.'"

Now what is understood by five quotation marks as follows:

"'" IN CONGRESS,
"'" Yorktown, Dec. 3, 1777.
"'" Whereas, Brig. Gen. Stark, etc.

This sample is found on page 388, Adjutant General's Report of New Hampshire, 1868. OBELOS.

d. Is it allowable, even by poetic license, in quoting from an author, to change any word from what that author has written it? For examples, Mc'Lellan quotes Wolfe:

"And left him alone *with* his glory."

Wolfe wrote: "*in* his glory. Again, Berkeley, wrote the line, familliar to all:

"Westward the course of empire takes it way."

This is generally quoted: "Westward the *star*," etc. Many others could be cited. MARK SWORDS.

e How is the fact accounted for that birds have a greater volume of voice than any other animal of equal size? J. S. G.

f. Prof. Vanderweyde of New York, published in 1868, "A Set of Ten Problems," for solution. No. 2, is as follows:

"The product of two numbers is 60, and the product of their pronixes is 5040; what are the numbers?"

What is the *pronix* of a number? The "Unabridged" fails in this case. X. Y. Z.

g. What is the origin of the expression, "a Pandora's box of evil?" Also, "all Bedlam let loose? ANDREAS BAYNE.

h. Who administered the oath of office to Gen. Geo. Washington at his inauguration as the first President of the U. S.? SIGMA.

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NOTES AND QUERIES,

WITH ANSWERS.

"I think, therefore I am, is the first and most certain Truth in Philosophy."

VOL. II. MAY, 1885. No. 35.

OLLA-PODRIDA. III.

On the 20th of Sept., 1609, Henry Hudson, for the purpose of making an experiment on the temper of the Indians, attempted to make a number of them drunk. Though they were all merry only one of them appeared to be completely intoxicated. This, as far as I have been able to find, is the first introduction of intoxicating spirits among the Indians, on this part of the continent. An entry in Winthrop's journal, dated Oct. 25, 1630, says: "The Governor upon consideration of the inconvenience which had grown in England, by drinking one to another, restrained it at his own table and wished others to do the like, so as it grew little by little to desire." This was the first attempt to stop the use of liquors in what is now the United States.

Among other good works attempted by Laval-Montgomery, while Governor of Canada, was the attempt to stop the sale of brandy to the Indians. He not only discharged against the offenders volleys of wholesale excommunication, but made the case one in which the power of granting absolution was reserved to himself alone, but his attempt to stop the sale was unsuccessful. I find that brandy was first manufactured in America, at New York, in 1640.

Tea is said to have been introduced into China from the adjacent peninsula of Corea about the 4th century of the Christian era, and into Japan five centuries later. It first came into Europe through Portugal, at the close of the 16th century, where it was, and still is, called *Cha*. After this it was occasionlly used by the wealthy people

of England. It did not become a fashionable drink till the time of Charles II, made so by his wife Catherine of Braganza, who had been accustomed to it in Portugal. Prices as high as $50 per pound have been paid for it. In 1659, Thomas Garraway opened a store for its sale in London and recommended its use as a cure-all. President Styles' manuscript diary quoted by Holmes, in "Annals of America," says that in 1721, tea began to be used in New England. I find that the tea plant was first introduced into America by Samuel Brown of Georgia, in 1770.

"The Empress of China," 460 tons, John Green, of Boston, Commander, sailed from New York, in 1784, for Canton, and returned the following year. This was the first voyage to China from the United States. China-ware was first introduced into Europe in 1631.

Chocolate was known in Germany as early as 1624, when Joan Franz Rauch wrote a treatise against that beverage and the monks. In England it seems to have been introduced much later, for in 1657 it was advertised as a new drink.

In 1695, a brigatine from Madagascar came to anchor off Sullivan's Island, South Carolina. Landgrave Smith paid a visit to the captain and received a present of a bag of seed rice, with directions how to cultivate it. The Governor divided it among his friends, who each planted their parcels in different soils. Their success equalled their hopes and from that small beginning arose the staple commodity of Carolina and Georgia which soon became a source of opulence to the planters. Penant's Zoölogy observes that rice was first planted in Carolina about 1688, but the seed being poor and small, the culture of it made but little progress.

The first planting of cotton-seed in the colonies was in 1621 in the Carolinas, as an experiment. Winthrop tells us that in 1643, "men fell to the manufacturing of cotton whereof we had store from Barbadoes." In 1736, it was cultivated in gardens on the eastern shore of Maryland, and forty years later we find it growing in New Jersey, but it was almost unknown except as a garden plant till after the revolution.

In 1633, a specimen of rye was brought to the General Court of Massachusetts, as the first sample of that grain grown in New Eng-

land. Hutchinson says: "The people greatly rejoiced that land would bear it."

The indigo plant was introduced into South Carolina, in 1743, by a Miss Lucas, who brought the seed from the West Indies. It was planted as an experiment, and proved to be so successful, that several planters turned their attention to it, and studied the art of extracting the dye. In 1748, Parliament allowed a bounty on all indigo raised in the colonies, and imported direct to England. This encouraged the colonies to raise it for home consumption, in place of the French indigo.

The Spaniards finding the miserable native not so robust and not equal to the labor of the mines and fields, as negroes brought from Africa, began, about 1508, to import negroes into Hispaniola from the Portuguese settlements on the coast of Guinea. In 1515, a Flemish favorite of Charles V, having obtained of the king a patent containing the exclusive right of sending 4,000 negroes annually to the West India Islands, sold it for 25,000 ducats, to some Genoese merchants who first brought into a regular form the commerce for slaves between Africa and America. EPSILON, New Bedford, Mass.

MUGWUMP. In the existence and development of what eventually becomes a bullfrog, there is an intermediate state after he ceases to be a tadpole and before he becomes a frog. It is stated that while in this stage he is called by the boys of Virginia, and elsewhere in the South, a *mugwump*, that is, neither one thing nor the other. Can any of the readers of NOTES AND QUERIES confirm this use of the now notorious word? According to another authority *mugwump* is Michigan for "big Indian."

According to another authority *mugwump* is an old Algonquin word meaning chief or king, and occurs in Eliot's Indian Bible. The connection between its original and present meaning is not obvious. It is said to have been first applied to the Republican bolters at the last election by the New York *Sun*. H. C. BOLTON.

"ON MHE CONSTRUCTION OF SHEEPFOLDS." (p. 543, *j*.) Perhaps, if "W. H. Y." will read *Xth chapter of John*, especially verse 16, the work of Ruskin may be better comprehended. Some authors have a fancy for far-fetched titles for their works. STUDENT.

ANSWERS.

"Who thinks most, feels the noblest, acts the best."—*Bailey's Festus.*

FAMOUS HORSES. (p. 479, *f.*) The horses of fable and mythology. Below are presented some notes on this subject, a correspondent having asked for a list of famous horses. The arrangement is an alphabetical one, under special headings, and sundry notes are appended which could not be conveniently incorporated in the list.

Horses of Pluto. (Greek Mythology.)

Abaster—"away from the stars," or "light of day."
Abatos—"inaccessible," (referring to the infernal regions).
Æton—"swift as an eagle."
Amethea—"no loiterer."
Also, Methos, Nonios, and Nyctea.

Horses of Aurora. (Greek Mythology.)

Abraxas—The Greek letters of this word when added, make 365, the number of days in the year. The same word is found in the Persian mythology. Conf. "Abracadabra," "Abracax."
Æthon—"fiery-red."
Bronté—"thunder."
Lampos—"shining like a lamp," not to be confounded with Lampon, (*q. v.*) and Lampos, one of the dogs of Actæon.
Phaeton—"the shining one." This horse must not be confounded with Phaeton the son of Phœbus who undertook to drive his father's horses before the chariot of the sun, and for getting things in general confusion. He was struck with a thunderbolt by Jupiter, and fell headlong into the Po. Shakespeare refers to this charioteer in *Romeo and Juliet*, III, 2, as follows:

> Gallop apace, you firey-foeted steeds,
> Towards Phœbus' mansion; such a waggoner
> As Phaeton would whip you to the west,
> And bring in cloudy night immediately.

Philogea—"effulgence."
Pyrasis—"fire."

Horses of Neptune. (Greek Mythology.)

Arion—"martial, *i. e.* "a war horse." One legend of Arcadia makes Neptune himself the sire of this steed, and another states that when Rhea brought him forth, she pretended to Kronos that she had been delivered of a foal, which she gave him to devour. The origin of the horse was also ascribed to this god. According to a Thessalian legend, he smote a rock in that country with his trident, and forth sprang

the first horse which was named Scyphios, (a word evidently related to the Greek word *skáphos*, a skiff, or boat.) The vain inhabitants of Attica affected to believe that it was on their soil that the sea-god first presented the horse to mankind. The winged steed Pegasos (*q. v.*) is also the offspring of Neptune. In the Iliad we find Neptune unyoking the horses of Zeus when the latter returns from Ida to Olympos, (VIII, 440). Arion was endowed with the power of speech, and its feet on the right side were the feet of a man.

Balios—"swift." This one of the horses given by Neptune to Peleus on his wedding-day. It afterwards belonged to Achilles. Like Xanthos (*q. v.*) its sire was the Westwind, and its dam Podarge, the harpy.

Hippocampus—"coiling horse." It had only two legs, the hinder quarters being that of a dragon's tail or fish.

Horses of Castor and Pollux. (Greek Mythology.)

Gilaros—According to Virgil, (Geor. III, 90,) this was the celebrated horse of Pollux, but Seneca, Claudian, and Ovid, (Metam. XII 408,) give it to Castor. It was named from Cylla, in Troas, and was of a coal-black color with the exception of the legs and tail which were white. The two brothers mounted it alternately on their return from the infernal regions.

Harpagos—"one that carries of rapidly," from Harpagium, in Phrygia. This horse was the common property of both brothers.

Horses of Diomedes, King of Ætolia. (Greek Mythology.)

Dinos—"dreadful."

Lampon—"bright eyes."

Pholgios— also belonged to both and was bestowed on them by Hermes.

Horses of Hector. Greek Mythology.)

Ethon—"firey."

Galathe—"cream-colored."

> There is a thobsand Hectors in the field;
> Now here he fights on Galathe his horse,
> And there lacks work.
> *Shakespeare's Trolius and Cressida*, v. 5.

Podarge—"swift foot."

Horses of Achilles. (Greek Mythology.)

Balios—(*q. v.* above.)

Xanthos—"chestnut-colored." This wonderful animal, like Bailos, was the offspring of Podarge and Zephyrus. On being chid by his master for leaving Patroclos on the field of battle, the horse turned his head reproachfully, and told Achilles that he also would soon be

numbered with the dead, not from any fault of his horse, but by the decree of inexorable destiny." — *Iliad* XIX. Confer also, with Numbers XXII, 28–30.

Before leaving the Greek mythology we must not forget:

Pegasos—"born near the page," or source of the ocean. This was the winged horse of Apollo and the Muses. Bellerophon rode on this animal against the chimera. When the muses contended with the danghters of Pieros, Helicon rose heavenward with delight; but Pegasos gave it a kick, stopped its ascent, and brought out of the mountain the soul-inspiring waters of Hippocrene.

Horses of the Sun. (Scandinavian Mythology.)

Alsvidur—"the rapid one."
Arvakur—"early awake."

Runes were inscribed on the hoofs of the former, and on the ear of the latter. These horses are mentioned in the Lay of Sidgrifa; in the Elder Edda, in Volupa, we learn that they are gentle and beautiful, and that under their wither the gods placed two skins filled with air to cool and refresh them. Other horses figuring in the Scandinavian mythology are the horses of Night and Day, Hrimfaxe aud Skinfaxe; from the bit of the former fell the "rime-drops," (*i. e.* frost-name,) which every morning bedew the earth. When Skinfaxe appears, all the sky and earth glisten from his mane. (Conf. Elder Edda, Lay of Vafthrudner and Grimner.)

Dulcefal, the sacred horse of Hreggwidur, King of Holmgareariki, mentioned in the Gaüngu-Hrolfs Saga.

Güllfaxi—"the golden-maned," the property of the giant Hrüngnir.

Finally there is Sleipnir, the black horse of Odin, begotten by Loke with Svadilfare, which had eight legs, and could carry his master on sea as well as land. This animal typifies the wind which blows over land and water from eight principal points. Runes were carved on his teeth. (For an extended description of him see Anderson's *Norse Mythology*, Chicago, 1875.)

Al Borak—"the lightning," was the horse commissioned by Gabrial to carry Mahomet to the seventh heaven. It had a human face and voice, but the cheeks of a horse; its eyes were of jacinth, but brilliant as the stars; it had the wings of an eagle, and glittered all over with radiant light. Every pace he took was equal to the fartherest range of human sight.

A supernatual steed figures more or less extensively in the folk-lore and mythology of all nationalities. In the *Skazkas*, or tale of the Russiah peasantry, we find the flesh of the horses considered unclean, because this animal is asserted to have eatened the hay under which the infant Savior was hidden in the manger, whereas the ox not only

would not touch it, but brought back on its horns to replace what the horse had eaten. (Conf. Afanasief v.)

The reader should also consult Gubernatis' *Animal Mythology*, from which much of the foregoing has been derived. In a future paper, I shall have something to say concerning the horses of reality and history. CAXTON.

PANDORA'S BOX OF EVIL. (p. 544, *g*.) Pandora was a celebrated woman; according to Hesiod, the first mortal female that ever lived. She was made of clay by Vulcan, and having received life all the gods made presents to her. Venus gave her beauty and the art of pleasing; the Graces gave her the power of captivating; Apollo taught her how to sing; Mercury instructed her in eloquence; and Jupiter gave her a beautiful box which she was ordered to present to the man who married her. This was Epimetheus, brother of Prometheus, who opened the box, from which issued a multitude of evils, which became dispersed all over the world, and which from that fatal moment have never ceased to afflict the human race. Hope alone remained at the bottom of the box. H. K. A., Penn Yan, N. Y.

ALL BEDLAM LET LOOSE. (p. 544, *g*.) Edwards says, Bedlam is a corruption of the word Bethlehem, which was the name of a religious house in London, cnoverted into an asylum for lunatics in 1546. It is believed to be the oldest such asylum in Europe, though one in Spain ciaims priority. Some authorities give the date of the foundation of Bethlehem Asylum a year later, 1647. The meaning of the expression is apparent. H. K. A.

GRAY WRITING HIS ELEGY. (p. 527, *h*.) Seven years; from 1752 to 1759. When and at what time he wrote, is not known, but he was engaged this length of time upon its composition.

ALBERT P. SOUTHWICK.

THE LETTER O AT THE CLOSE OF BOOKS. (p. 544, *a*.) The letter O turned down sidewise at the end of a book is a new method of signifying "the end," and takes place of *finis*. It has been used but a few years. It is the initial of Omega, the final letter of the Greek alphabet. "I am Alpha and Omega, the first and the last, the beginning and the end." (Revelation 1, 8, 11.)

ALICE G. ADAMS, Boscawen, N. H.

THE PRONIX OF A NUMBER. (p. 544, *f.*) The *Magazine of Science and the Useful Arts*, New York, June, 1868, p. 3, says :' 'The sum of a number and its square is called the *pronix*." The authority for the word is not given. I send you the "Set of Ten Problems," by Prof. P. H. Vanderweyde, which I would be glad to have reproduced for readers of N. AND Q. They are as follows :

1. Arithmetical—Two divisions have been made, of which some of the figures, by some accident, have been obliterated :

The obliterated figures are to be found, knowing that the figure covered by △ is one more than that covered by □, and that the two dividends are the same.

1. Algebraical—The product of two numbers is 60, and the product of their pronixes, 5040 ; what are the numbers ?

3. Geometrical—The sides of a triangle are respectively 5, 8, and 12 inches ; a circle is inscribed tangent to the sides, and another is circumscribed passing through the angles. What will be the distance of the centers of these two centers ?

4. Mechanical—If it takes one horse-power to lift 33,000 pounds 1 foot high in 1 minute, how many horse-power will it take to lift a man of 150 pounds 15 feet high in 1 second, which is exactly as much as simple gravitation would make him descend.

5. Chemical—Most all the hydrogen existing on our globe has combined with a part of the oxygen to form the water ; another part of the oxygen is combined in the solid crust, and the remnant is free in the atmosphere. How much more oxygen would have been required to combine with this remnant of oxygen, thus leaving an atmosphere of nitrogen ; and how much higher than now would the level of the ocean be by the action of all this water ?

6. Philosophical—When two locomotives pass each other, each going at the rate of 40 miles an hour, how many simitones must, at the moment of crossing, the pitch of the steam whistle, blown by one locomotive and observed on the other, flatten down ?

7. Geographical—Two steamers sail at the same time, *A* from New York, and *B* from a South American port. At the moment they meet, *A* had made 180 miles more than *B* ; and it was found that, if *A* had made the trip of *B*, she would have arrived at the point of meeting in 9 3-5 days, and if *B* had made the trip of *A*, she would have arrived there in 15 days. What is the velocity of each, and the

distance of the two places, ocean currents and winds left out of account.

8. Financial—Suppose that the national debt is 3,000 million dollars, what would be the diameter of a solid gold globe equal in value to the debt; and, if paid out in silver dollars, how long would it take a man to count them; and, if laid out in one row, how long would the row be?

9. Commercial—Five partners, on desolving business, conclude to divide equally gain or loss, as those who had less money invested had performed more labor in proportion. After each had his investment returned to him, *A* receives half the rest if his investment is subtracted from the whole capital; *B* receives half the rest, if subtracting his investment and that of *A* from the capital; *C* half the rest, if subtracting his investment with that of *A* and *B* from the capital; also, *D* half the rest, if subtracting his investment with that of *A*, *B*, and *C* from the capital; and finally, *E* half the rest, if subtracting his investment with that of *A*, *B*, *C*, and *D* from the capital. What was each investment, and gain and loss, if the whole capital was $31,000?

10. Meteorological—If all the watery vapor which the atmosphere of our earth possibly can contain was at the same time precipitated as rain, to what height would this water cover the whole surface of the earth?

G. S. CLARK.

"I'VE LOST A DAY." (p. 543, *a*.) Titus Flavius Vespasianus, son of Vespasian, was born A. D.; distinguished himself in Britain and Germany, and in the siege of Jerusalem, 70; became emperor, 79, and was called "the delight of the human race;" died, 81. Suetonius, in his Life of the Emperor, says that once at supper, reflecting that he had done nothing for any one that day, he broke out with that memorable saying: "I've lost a day."

H. K. A.

FIFTH-MONARCHY MEN. (p. 543, *c*.) The Fifth-Monarchy Men were those who about 1645, supposed the period of the millenium to be just at hand, when Jesus Christ should descend from heaven and erect the Fifth Universal Monarchy. They proceeded so far as to elect him King at London, says Kearsley. Cromwell dispersed them in 1653. To this Haydn adds that another rising, with loss of life, was suppressed January 6, 1661. Thomas Venner, a cooper, their leader, and sixteen others were executed soon afterwards.

H. K. A.

MILES STANDISH. (p. 122,–262.) Yes. Miles Standish the "puritan captain" was, undoubtedly, a Roman Catholic.

N. B. WEBSTER.

LAW OF COINCIDENCES. (p. 415.) Bishop Arthur C. Coxe, D. D., contributes a paper to the new magazine *Mind in Nature*, (Chicago,) on the subject of *coincidences*. In it he says:

Who can solve mathematically the mystery of coincidences—the mathematical chances in a given case, which are against it ever existing. Are there not psychological and other mysteries concerned, which must account for the fact that against all mathematical probability, or even possibility, coincidences the most marvelous are known to our daily experience and occur in every human history. For the origin of this paper, a trifling instance to begin with, is the fact that I have been startled at the frequency, morning, noon, and night, with which on consulting my watch, I have found it *precisely* the hour — that is, not so many minutes before or after, but the hands indicating twelve, one, two, or whatever it might be, to a second. This over and over again, and never once when I had any forethought of the occurrence. Time and time again, rising with the general impression only of the time, there was 6 o'clock A. M., (the minute hand at 12, the hour hand at 6,) a straight line across the dial. Once even the little second hand was in direct line with this perpendicular, so as not to be seen; and such things happen so constantly that I was led to ask:

What are the mathematical chances, suppose that a man look at his watch irregularly, but six or seven times a day, that he will find the hands just in a position so precise?

Now and then it must occur, but often? Constantly? Again and again, day after day? Certainly not.

One often opens a book at a most applicable paragraph, of which take one instance out of many: The late most venerable and pious Dr. W., of Baltimore, once told me of a reproof he roceived, as it struck his devout soul providentially. Sitting in his library he had fallen into a moment's doze, when the servant entered, to announce a visitor, perhaps. Starting from his little nap with an instinctive feelnig of chagrin to be found idle, he almost unconciously grasped a book that stood by his chair, not even observing what it was. When the servant left him, glancing to the little manual into which he had mechanicly inserted his forefinger, he found it actually resting on these words:

"*Never change thy employment for the sudden coming of another to thee;* but, if modesty permits, appear to him that visits thee the same that thouwert to God and thyself in thy privacy; if *thou wert sleeping.... snatch not up a book* to seem studious.....nor alter anything to make him believe thee better employed than thou wert."

Dear soul! there was no hypocrasy in this man, and the little book, well-worn, attested how often he might have been found with it, making it his "guide, philosopher, and friend." It was Jeremy Taylor's "Holy Living," with which many readers are doubtless familiar.

ANCHOR—A SYMBOL OF HOPE. (p. 527, *d.*) As the anchor gives stability and security to the ship so hope gives us something to cling to and on which we can place dependence for safety. *Read* Hebrews VI, 19. J. H. W. SCHMIDT.

LEADER OF THE BOSTON TEA-PARTY. (p. 443, *f.*) His name was McIntosh, and he died about the year 1811, at North Haverhill, N. H., where his bones rest in an unmarked grave. He was sold as a pauper to a Mr. Hurlburt—the lowest bidder—according to "ye anciente custome." (See "Tea-Parties," in *Quizzism; and Its Key*, p 64-66.)
ALBERT P. SOUTHWICK.

LEADER OF THE BOSTON TEA-PARTY. (p. 443, *f.*) Lossing, in his "Field-Book of the Revolution," says: "A man named *Lendall Pitts* seems to have been recognized by the party as a sort of commander-in-chief, and under his direction the Dartmouth was first boarded." Lossing mentions *Mr. M'Intosh* as living in 1836. The last survivor was David Kinnison, who was 27 years old at the time of the destruction of the tea in Boston Harbor, Dec. 16, 1773. Mr. Kinnison was taught to read by his grand-daughter after he was 60 years old. He was living in 1850. in Chicago, in his 114th year.
N. B. WEBSTER.

OLIVER CROMWELL. (p. 490.) Oliver Cromwell was born April 25, 1599; died Sept, 3, 1658. N. B. WEBSTER.

OATH ADMINISTERED TO WASHINGTON. (p. 544, *h.*) Robert R. Livingston, Chancellor of the State of New York, administered the oath of office to General Washington, at Federal Hall, in Wall Street, New York, on the site of the present Custom House, April 30, 1789.
H. K. A.

OATH ADMINISTERED TO WASHINGTON. (p. 544, *h.*) Chancellor Livingston, on April 30, 1789, administered the oath to Geo. Washington, on his inauguration as first President of the United States, in Federal Hall, at Philadelphia. (See Spencer's History of U. S., Vol. II, p. 267.) PRINCE, Manchester, N. H.

"H. K. A.," says, "Federal Hall, New York;" while "PRINCE" says, "Federal Hall, Philadelphia." Will the former communicate the authority for New York?

PIONEER VESSELS. (p. 11,–13.) Besides the vessels *Sarah Constant*, *Discovery*, and *Goodspeed* to Virginia in 1607, the *Mayflower* to Massachusetts in 1620, and the *Ark* and the *Dove* to Maryland in 1634, I find that Hendrick Hudson sailed up the Hudson river in the *Half Moon*, 1609. In Goodrich's History of U. S., it is called the *Crescent*. William Penn came to Philadelphia in 1682 in the *Welcome*. The first ship built in America was by Capt. Adrian Block, at Manhattan Island, 1613. It was named the *Restless*, and in it Capt. Block, sailing through Long Island Sound, discovered Block Island. The first vessel launched in Massachusetts was the *Blessing of the Bay*, July 4, 1631. The first American-built ship to cross the Atlantic was the *Desire* from Marblehead, Mass. The *Desire* was fitted out for the slave trade. It has been said, but not proved that the *Mayflower* was used for the nefarious traffic. (See "Williams' Negro Race in America," Vol. I, p. 174.) The French war ship *Triumph* first brought to Philadelphia the news of peace, March 23, 1783. The distressed Roanoke colony was carried back to England, 1586, in the ship *Primrose*, Capt. Frobisher. The largest ship of Magellan's fleet, the first to sail round the globe, was the *Vittoria*, Capt. Sebastian del Cano, who commanded the fleet after Magellan was killed at the Phillipine Islands.

Though not called for in "STUDENT'S" query, the additional ship lore may be of interest to readers of N. AND Q.

N. B. WEBSTER, Norfolk, Va.

QUALIFICATIONS FOR VOTERS IN MASSACHUSETTS AND CONNECTICUT. (p. 23,–50.) The qualification of church membership for voters in Massachusetts and Connecticut was in force till 1662 when the law was repealed by instructions from King Charles II. The authorities of Massachusetts refused to extend the rights of freemen to any not church members as late as 1644. (See History of the U. S., by Noah Webster, p. 146.) N. B. WEBSTER.

RULE FOR FINDING AREA OF TRIANGLE. (p. 47,–105.) The "rule" is wrong, as a generalization. N. B. WEBSTER.

PASSING THROUGH THE WORLD BUT ONCE. (p. 74,–137.) In "Moore's Mechanic's Assistant," p. 590, the expression is attributed to a *quaker*. N. B. WEBSTER.

TWO STRANGERS PASSING EACH OTHER. (p. 76,–163.) Vanity, curiosity, and *human nature*. N. B. WEBSTER.

AN OGRE'S DEN. (p. 13,–30.) The quotation in Webster's Dictionary—"His school-room must have resembled an Ogre's den"—is from Macaulay's sketch of Dr. Samuel Johnson, in 8th and 9th editions of Encyclopædia Brittanica, Art. "Johnson." Dr. Johnson, after his marriage, advertised for pupils, but in eighteen months could get only *three*, among whom was David Garrick. It was of the school-room of the great lexicographer that Macaulay wrote, as quoted by the greater lexicographer Webster. N. B. WEBSTER.

STATUE TO THE MEMORY OF AN INVENTOR. (p. 98,–215.) In 1556, the emperor Charles V, of Germany, erected a monument and ate a herring over the grave of a fisherman of Zealand, who had invented the art of pickling herrings. This is, probably, the incident referred to by "HARENGA." It is mentioned in Redfield's Zoölogy, p. 572, but the name of the fisherman is not given.

William Baird, of the British Museum, in his "Student's Natural History," p. 148, says, "the invention of pickling or salting herrings is attributed to one *Beukels* or *Beukelson* of *Biervliet* near *Sluys*, who died 1397. The emperor Charles V visited his grave, and ordered a magnificent tomb to be erected to his memory." N. B. WEBSTER.

ELLIPTICAL ORBIT OF THE EARTH. (p. 122,–257.) The elliptical orbit of the earth is explained in full works on astronomy, but the full statement would occupy too much room in N. AND Q. The sun is in one focus, and the earth is in perihelion about the 1st of January.

N. B. WEBSTER.

SUFFIXES: ABLE, IBLE. (p. 122,–259.) No word ending in *e* mute retains the final *e* when it takes the suffix *ible*. The reason for retaining the final *e* after *c* and *g*, when *able* is affixed, is to preserve the pronunciation of the primitive word. *Trace* and *change* would have the *c* and *g* hard before *a*, and instead of *traceable* and *changeable*, we should have *trac–able*, and *chang–able* unless we retain the final *e*. This reason does not apply to *e*, *i*, or *y*, following *c* or *g*.

N. B. WEBSTER.

ENGLISH GIRLS' NAMES. MARY–ANNE. (p. 122,–258.) The names of Mary-Anne and Anne-Maria, have never been found together as girls' names prior to the reign of James II of England. Alice, Mary, Elizabeth, and Jane, were the most usual names.

N. B. WEBSTER.

FATHERS OF THE CHURCH. (p. 527, *o.*) According to the and generally adopted method of dating them from the first to the seventh centuries, they are divided into two distinct periods, the first of which goes down to the Council of Nicæa, 325 A. D. In the second period which dates from the Nicæan Council, and comes down to Gregory II, 604 A. D., a period altogether superior, on account of the great number of intellectual and erudite men who devoted their lives and labors to the church, we have to distinguish the Greek from the Latin fathers. Among the former we have again to draw a line between those of the Alexandrian school—like Eusebius Pamphili, the Herodotus of the church; Athanasius, the father of orthodoxy; Basil the Great; Doctor Ecclesiæ, and his brother Gregory of Nyssa; Gregory of Nazianzen, called the Theologian, by way of eminence; Didymus; and Cyrillus, sometime Patriarch of Alexandria, the chief prosecutor of Nestorius—and those of the Antiochian school, where we find Ephraem Syrus, the "prophet of the Syrians;" Cyril of Jerusalem, the converted Arian; John Chrysostom, of brilliant eloquence; Diodorus, Bishop of Tarsus, one of the chief founders of the Antiochian school; and Theodoretus, Bishop of Cyrus. Besides these we find of Greek Fathers who belong to neither school — Epiphanius, the violent adversary of Origen; Socrates Scholasticus, the continuator of Eusebius's *Ecclesiastical History*; Philostorgius, an Arian church historian; Logomenus; Evagrius; Macarius the Elder, chiefly known through his miracles and combats with the devil; Procopius of Gaza, the rhetorician; and Joannes Scholasticus, famous through his collections of canonical law.

Among the Latins, we have first to enumerate the African Fathers: Fabius Victorinus, Augustine of Tagaste in Numidia, the greatest dogmatist of the Western church; Pope Gelaius I (492–496,) who finally fixed the canon of the Bible for the Roman church; and the Bishops Fulgentius, Junilius, and Facundus. Of Spaniards, we have Prudentius the poet; Paulus Orosius, whom Augustine used as his messenger to the East in his controversies with Pelagius. Of Gauls, there are Hilarius Pictaviensis, Bishop of Poitiers, about 350 A. D., the Athanasius of the West; Paulinus of Nola; Sulpitius Severus, friend of Martin of Tours; Vincent of Serius, once a soldier who wrote under the name of Peregrinus; Sidonius Apollinaris, Bishop of Clermont: Gennadius, the author of an ecclesiastical literary his-

tory; Eunodius from Arles, who exerted himself to unite the Eastern and Western church; and Gregorius Troroneusis, who wrote *Historia Ecclesiastica Francorum*, the basis of Frankish history. From other countries, we have Sedulius, an Irishman; Joannes Cassianus, a Scythian; and Mercator, of unknown birthplace. We conclude with the Italians themselves: Lactantius Firmianus, the Christian Cicero; Julius Firuisius Maternus of Sicily; Ambrose, Metropolite of Milan, who raised his See to such a power that it dared to resist Rome herself up to the 12th century; Rufinus of Aquileia, defender of Origen against the charge of heresy brought against him in the West; Eusebius Hieronymous, undoubtedly the most learned of all the Latin Fathers, and who mastered also the Greek and Hebrew languages, collected in Palestine the most valuable notes for the elucidation of the Scriptures, and also corrected the Latin edition of the Vulgata; Pope Leo I; Boëhius; Aurelius Cassiodorus, whose *Historia Tripartita*, in twelve books, served for a thousand years as a compendium of ecclesiastical history; the two poets, Arater and Venantius Fortunatus; and Pope Gregory I, (509–604,) is regarded by Protestants as having first given the Western church its peculiarly Roman Catholic stamp by developing the idea of the Eucharist, into a Theophany, and making it the center of the worship.

J. H. W. SCHMIDT.
Capital University, Columbus, O.

MIRACULOUS CROSSES IN THE HEAVENS. (p. 527, *j*.) At a time when Achaius, king of Scots, and Hungus, king of the Picts, were driven by Athelstan, king of Northumberland, into East Lothian, full of terrors of what the next morning might bring forth, Hungus fell into a sleep, and beheld a vision, which tradition tells, was verified the ensuing day by the appearance of the cross of S. Andrew held out to him from the heavens, and moving him to victory. Under this banner he conquered the Northumberland forces and slew their leader.

J. H. W. SCHMIDT, Capital University, Columbus, O.

OLIVER CROMWELL'S BIRTH AND DEATH. (p. 490.) "MR. A. P. SOUTHWICK" has fallen into error, I think, by giving the date of Oliver Cromwell's birth September 3, 1599. I have consulted several authorities, including Chambers', and find the date of the Great Reformer's birth everywhere given as April 25, 1599.

HAZEL SHEPARD, New York City.

QUESTIONS.

"Attempt the end, and never stand to doubt;
Nothing's so hard but search will find it out."—*Robert Herrick.*

a. Where can a painting or a picture of any size, be seen, of the Indian Chief Massasoit. The first one giving reliable information shall have sent to his or her address, NOTES AND QUERIES for one year prepaid. Address, care N. AND Q.,

"PRINCE," Manchester, N. H.

b. Can any of your readers give me the source of the couplet:

"Index-learning turns no student pale,
Yet holds the eel of science by the tail." H. C. BOLTON.

c. How came Firenze to be transformed into *Florence*, and Livorno into *Leghorn*, in geographical nomenclature? Also, why do *English*-speaking people use an *Italian* name (Vienna) for the *Austrian* capital Wein? And why do *English*-speaking people use the *French* name (Cologne) of the *German* city Köln?

d. Can any of your readers refer me to the work containing the amusing story of the "Great American Gyascutus?"

DJAFAR.

e. Why is the ancient lyric poet Pindar frequently spoken of as the *immortal* Pindar? I know of no other of the ancient poets being frequently spoken of as *immortal*. X. Y. Z.

What great discoveries and inventions of this modern age have been prefigured or foreseen in dreams? X. Y. Z.

f. It is stated that Valerius Harpocratian who flourished about A. D. 175, was an author of an excellent "Lexicon on the Ten Orators of Greece." Who were the "Ten Orators?" OBELOS.

g. Is there an etymological lexicon published which gives the derivation of Greek names? For example: Demosthenes, *demos*, people, *sthenes*, strength; Homer, *'omeros*, blind; Plato, *platos*, broad; etc.

OBELOS.

h. In Farmer & Moore's "Historical Collections of N. H.," Volume II, page 108, an account of Father Ralle's strong box, seized at Norridwock, in 1721, by Col. Thomas Westbrook who was one of the Majesty Council of New Hampshire, and then (1821) was in the possession of the fourth generation from Col. Westbrook, signed "W."

Can any one inform me if the strong box is any where to be seen? I have doubted that there ever was one seized from Father Ralle's Wigwam Also, was Col. Westbrook of Norridwock fame, who died in 1743, at Stroudwater, Maine, the Thomas Westbrook who was in His Majesty's Council in New Hampshire. Belknap, in his "History of New Hampshire," says that the Councilman died several years previous to the above date. S. P. MAYBERRY, Cape Elizabeth, Me.

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JUNE, 1885.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" *Truth ! Thou art an emanation of the Eternal Mind !* "—LONGFELLOW.

VOL. II. JUNE, 1885. No. 36.

OLLA-PODRIDA. IV.

Henry VII had a ship built called "The Great Harry," which properly speaking was the first ship in the English Navy. Before this, when a fleet was wanted, the government had no other expedient but hiring or pressing ships from the merchants. By order of Congress, in 1782, "The America," a ship of 74 guns, was built at Portsmouth, N. H. This was the first line-of-battle ship ever built in America.

The first act of Parliament relating to America was in 1548, when an act was passed protecting fishermen and mariners who went to Newfoundland. It is not unworthy of notice that Sir George Somers when coming to America in 1610, being a member of Parliament, the House of Commons declared his seat vacant, because, by accepting a colonial office, he was rendered incapable of executing his trust. This appears to be the first time Virginia was noticed by the English Parliament. In 1593 some vessels came from England to catch whales. They found none, but on an island they discovered 800 whale fins where a Biscay ship had been lost three years before; and this is the first account of whale fins, or whale bones, by the English. The bone was wanted for manufacturing purposes. Theretofore the English must have imported it from France. Anderson, in his "History of Commerce," says: "How ladies' stays were previously made does not appear; but probably from slit pieces of cane, or some tough and pliant wood." Here let me state that years ago men wrote against tight lacing of women. John Bulwer, in "Anthropometamorpho-

sis; Man Transformed, or Artificial Changeling," 1650, gives this habit a thrust. In J. Florio's translation of Montaigne's "Essays," 1603, words are uttered against "yron-plates, whale-bones and other such trash. Whereby they sometime work their own death." Montaigne was first translated into English by Florio, and the only book known to have been Skakespeare's, is this very book, now in the British Museum. Florio was not one of the dramatist's friends, however, for he is ridiculed in "Love's Labor's Lost," as Holofernes. Gonzalo's description of a commonwealth, in "The Tempest," Act II, Scene 1, (written in 1611,) is taken from Montaigne's "Essay on Cannibals." The description of a war-horse, by the Dauphin in Henry V, Act III, Scene 7, is taken from Joshua Sylvester's translation of Du-Bartas, which was made in 1598, while Henry V was written the next year. Milton also drew largely from this translation.

In 1699, the English Parliament passed an act prohibiting the exportation of wool or woolen manufactures out of America, to any other than British dominions. This is the first mention on the English statute books of woolen manufactures in America.

In 1608, the Virginia Colony dispatched to England a loád of pitch, tar, glass, frankincense, soap, ashes. and some clapboards and wainscot. These were the first manufactured articles sent from the colonies to England.

In 1677, Charles II sent a fleet with a regiment of infantry, under Sir John Berry to suppress the rebellion in Virginia. These were the first regular troops sent to the colonies for the suppression of a revolt. They arrived too late to be of any service.

The first type foundry in America was founded by Abel Buell, an ingenious mechanic at Killingworth, Conn., in 1769. He is also said to have constructed the first lapidary machine used in this country. He was the coiner of the State coppers of Connecticut. The first American silver ware was made at Providence, in 1794.

Pins were first introduced into England from France, in 1543. Previous to this the ladies used ribbons; skewers of brass and clasps of gold, silver, ivory, bone, or wood. They were first made in England, in 1626. The first attempt to manufacture them in America was in the New York State Prison. J. I. How, in New York, in 1826, was the first successful manufacturer.

EPSILON, New Bedford, Mass.

More "Counting-Out" Rhymes.

To the Editor of Notes and Queries:

The publication in the January number of NOTES AND QUERIES of a few "Counting-Out" rhymes, with a request for more, has brought me many letters from your numerous subscribers. The interest manifested encourages me to send you a second list made in part from the letters received, and in part from other sources. I again make a request of your readers for additional rhymes; those containing "gibberish" are especially desired, and all will be acknowledged by

Yours truly,

H. CARRINGTON BOLTON,

May, 1885. Trinity College, Hartford, Conn.

XI

Hinty, minty, cuty, corn,
Apple seed and apple thorn.
Wire, briar, limber lock,
Three geese in a flock.
One flew east, and one flew west,
One flew over the cuckoo's nest.
Up on yonder hill,
There's where my father dwells;
He has jewels, he has rings,
He has many pretty things.
He has a hammer with two nails,
He has a cat with two tails.
Strike Jack, lick Tom!
Blow the bellows, old man!
(*New England.*

Of this doggerel more than a score of varieties have been sent me; some persons give the first line thus: "Intery, mintery, cutery, corn;" in place of "three geese," some say, "five mice," in which case lines 5 and 6 are omitted. Some introduce the lines: "Sit and sing by a spring; O-u-t spells out goes he, (she);" and only a few seem to know more than the first six lines.

XII

Elaka, nelaka, tipakene,
Ilaka, nolaka, domicane,
Ocheke, pochake, domicanochake,
Out goes she. (*Albany, N. Y.*)

XIII

Boilika, bublika, devil-a-pot,
Boilika, bublika, hellika hot!
Boil black blood of big black man,
Boilika, bublika, Ku Klux Klan!
(*Michigan.*)

XIV

Eena, deena, dina, dust,
Catler, wheeler, whiler, whust.
Spin, spon, must be done,
Twiddleum, twaddleum, twenty-one.
(*Massachusetts.*)

XV

One-erzoll, two-erzoll zick-erzoll zan,
Bobtail vinegar, little tall tan.
Harum, squarum, virgin marum,
Zinctum, sanctum, buck.
(*Delaware.*)

XVI

Allalong, allalong, allalong, allalong,
Allalong, allalong, Lincoln along.
Allalong, allalong, allalong, allalong,
Allalong, allalong, Lincoln along.
Link maloory, link maloo,
I'll wager a quart with any of you,
That all my chalks are thirty and two.

This singular rhyme was current some time ago in West-Virginia; in repeating it, a mark was made, by striking with the hand, for each word, excepting, "Lincoln along," thus making 32 strokes. If any reader of NOTES AND QUERIES recognizes this rhyme and can amend it, the writer will be pleased to hear from him.

XVII

Ikkamy, dukkamy, alligar mole,
Dick slew alligar slum,
Hukka, pukka, Peter's gum, (or gun,)
Francis. (*Massachusetts.*)

XVIII

Henly, penly, chickly, chaw,
He, pe, clenly, awe, buck.
(*Western Pennsylvania.*)

XIX

Hailey, bailey, tillamy dick,
Lou, zon, zick.
Uncle proche, tumay noche,
High, zon, tuz. (*Connecticut.*)

XX

Iry, ury, ickery, Ann,
Phillison, phollison, Nicholas John,
Queby, quaby, Irish Mary,
Stinkelum, stankelum, buck.

This rhyme is very widely known and is subject to countless varieties; rhyme No. II, (January No. of NOTES AND QUERIES,) is another form. Mr. Charles G. Leland, the well-known authority on the Romany dialect, has shown that this rhyme is virtually a *gypsy magic spell.* The original gypsy rhyme is as follows:

'Ekkeri, aksi-ri, you kair-an,
Filissin, follasy, Nicholas ja'n,
Kivi, kavi, Irishman,
Stini, stani, buck.

This is nonsense of course, but it is Romany and may be translated thus:

First—here—you begin,
Castle—gloves. You don't play. Go on.
Kivi, kettle. How are you,
Stini—buck—buck.

A common variation begins, "One-ry, two-ry," etc. One-ry is an exact translation of "Ekkeri;" and this appears again in the well-known, "Hickory, dickory dock; The mouse ran up the the clock."

MANUSCRIPT OF HENRY VI.. (p. 543, i.) The MS. of Henry VI, is an early Masonic document, which is prized by those who delve in lore of that fraternity. We recall only two productions of it in *print.* One is found in the Masonic magazine, entitled *The Amaranth* for April, 1828, Volume I, page 16; the other is in the appendix of Fort's "Early History and Antiquities of Freemasonry," Philadelphia, 1877, p. 475. It being antiquated in its spelling, and moderate in its length, we reproduce it here for all our readers, as well as to show the progress of the "reform spellers" of that time, if there were any; and even now there is room to still further reform. The manuscript was copied by John Locke, from the one in the Bodleian Library, and sent to the Right Honorable Thomas, Earl of Pembroke, under date of 6th of May, 1696. Mr. Locke says: The MS. of which this is a copy, appears to be about 160 years old; yet it is itself one will observe by the title, a copy of yet more ancient by about 100 years, for the original is said to have been the hand-writing of K. Henry VI."

CERTAYNE Questyons, wyth Awnsweres to the same, concernyng the Mystery of Maçonrye; Wryttenne by the Hande of Kynge Henrye, the Sixthe of the Name, and faythfullye copyed by me, Johan Leylande, *Antiquarius*, by the commaunde of his Highnesse. They be as followethe:

Q. What mote ytt be?

A. Ytt beeth the skylle of nature, the understondyng of the myghte that is hereynne, and its sondrye werckynges; sonderlyche, the skylle of rectenyngs, of waights, and metynges, and the treu manere of façonnynge all thynges for mannes use, headlye, dwellynges, and buyldynges of alle kindes, and all odher thynges that make gudde to manne.

Q. Where dyd ytt begynne?

A. Ytt dyd begynne wyth the ffyrste menne yn the este, whych were before the ffyrste manne of the weste, and comynge westlye, ytt hathe broughte herwyth alle comfortes to the wylde and comfortlesse.

Q. Who dyd bryng ytt westlye?

A. The Venetians, whoo, beyng grate merchaundes, comed ffyrste ffromme the este ynn Venetia, ffor the commodytye of merchaundysynge beithe este and weste by the Redde and Myddlelonde sees.

Q. Howe comede ytt yn Engelonde?

A. Peter Gower, a Grecian, journeyedde ffor kunnynge in Egypte, and yn Syria, and yn everyche londe whereas the Venetians hadde plauntedde Maçonrye, and wynnynge entrance yn al lodges of Maçonnes, he lerned muche, and retournedde and woned yn Grecia Magna

wachsynge, and becommyng a myghtye wyseacre, and gratelyche renowned, and her he framed a grate lodge at Groton and maked many Maçonnes, some whereoffe dyd journeye yn Fraunce, and maked many Maçonnes, wherefromme, yn processe of tyme, the arte passed yn Engelonde.

Q. Do the Maçonnes discouer there artes unto odhers.?

A. Peter Gower, whenne he journeyedde to lernne, was ffrste made, and anonne techedde; evenne soe shulde all odhers beyn recht. Natheless Maçonnes hauethe alweys yn everyche tyme ffromme tyme to tyme communycatedde to mannkynde soche of her secrettes as generallyche myghte be usefulle; they haueth keped bache soche allein as shulde be harmfulle yff they commed yn euylle haundes, oder soche as ne myghte be holpynge wythouten the techynges to be joynedde herwythe yn the lodge, oder soche as do bynde the freres more stronglyche together, bey the proffytte, and commodytye commynge to the confrerie herfromme.

Q. Whatte artes haueth the Maçonnes techedde mankynde?

A. The artes, agricultura, architectura, astronomia, geometria, numeres musica, poesie, kymistrye, governmente, and relygyonne.

Q. Howe commethe Maçonnes more techeres than oder menne?

A. The hemselfe haueth allein in arte of fyndynge neue artes, whyche arte the ffrste Maçonnes receaued from Godde; by the whyche they fyndethe whatte artes hem plesethe, and the treu way of techynge the same. Whatte odher menne doethe ffynde out, ys onelyche bey chaunce, and therefore but lytel I tro.

Q. Whatte dothe Maçonnes concele and hyde?

A. They concelethe the arte of ffyndynge neue artes and thatt ys for here own proffyte, and preise; they concelethe the arte of kepynge secrettes, thatt soe the worlde mayeth nothinge concele ffromme them. Thay concelethe the arte of wunderwerckynge, and of fore sayinge thynges to comme, thatt so thay same artes may not be usedde of the wyckedde to an euylle end; they also concelethe the arte of chaunges, the wey of wynnynge the factultye of Abrac, the skylle of becommynge gude and parfyghte wythouten the holpynges of fere and hope; and the universalle longage of Maçonnes.

Q. Wylle he tech me the same artes?

A. Ye shalle be techedde yff ye be werthye, and able to lerne.

Q. Dothe all Maçonnes kunne more than odher menne?

A. Not so. They onlyche hauteth recht, and occasyonne more than odher menne to kunne, butt many doth fale in capacity, and many more doth want industrye, thatt ys pernecessarye for the gaynynge all kunnynge.

Q. Are Maçonnes gudder menne than odhers?

A. Some Maçonnes are not so vertuous as some odher menne;

but, yn the moste parte, they be more gud than thay wulde be yf thay were not Maçonnes.

Q. Doth Maçonnes love eidher odher myghte lyas beeth sayde?

A. Yea, verylyche, and yt may not odherwise be; for gude menne, and true, kennynge eidher odher to be soche, doeth always love the more as thay be more gude.

Here endethe the questyonnes and awnseres.

Henry VI, King of England, (1421–1471) of the House of Lancaster, reigned 1422-1461; buried at Windsor.

Henry VIII, King of England, (1491–1547) of the House of Tudor, reigned 1509-1547; buried at Windsor.

John Leylande was appointed by Henry VIII, at the dissolution of monasteries, to search for, and save such books and records as were valuable among them.

The Venetians is a mistaken word for Phœnicians who were among the earliest voyagers and brought arts from the east.

Peter Gower, a Grecian, was Pythagoras; French, Pythagore, that is Petagore.

Groton is Crotona, a city of Grecia Magna.

Facultye of Abrac. An abbreviation of the word Abracadabra.

Glossary to explain the old words in the forrgoing Manuscript.

ALLEIN, only.
ALWEYS, always.
BEITHE, both.
COMMODYTYE, conveniency.
CONFRERIE, fraternity.
FACONNYNGE, forming.
FORE SAYING, prophesying.
FRERES, brethren.
HEADLYE, chiefly.
HEM PLESETHE, they please.
HEMSELFE, themselves.
HER, there, their.
HEREYNNE, therein.
HERWYTH, with it.
HOLPYNGE, beneficial.
KUNNE, know.
KUNNYNGE, knowledge.
MAKE GUDDE, are beneficial.
METYNGES, measures.
MOTE, may.
MYDDLELONDE, Mediterranean.
MYGHTE, power.
OCCASYONNE, opportunity.
ODER, or.
ONELYCHE, only.
PERNECESSARYE, absolutely necessary.
PREISE, honor.
RECHT, right.
RECKENYNGS, numbers.
SONDERLYCHE, particularly.
SKYLLE, knowledge.
WACHSYNG, growing.
WERCK, operation.
WEY, way.
WHEREAS, where.
WONED, dwelt.
WUNDERWERCKYNGE, working miracles.
WYLDE, savage.
WYNNYNGE, gaining.
YNN, into.

RULES FOR THE REFORM SPELLING. At the meeting of the Philological Society, April 20, 1883, it was voted unanimously to omit certain of the corrections formerly recomended, so as to bring about an agreement between the two societies in accordance with the proposal of the Comittee. The following scheme of partial reform is now jointly aproved by the Philological Society of England and the American Philological Asociation, and is recomended for imediate use:

1. e.—Drop silent *e* when foneticaly useless—as in live, vineyard, believe, bronze, single, engine, granite, eaten, rained, *etc.*
2. ea.—Drop *a* from *ea* having the sound of ĕ — as in feather, leather, jealous, *etc.* Drop *e* from *ea* having the sound of a—as in heart, hearken.
3. eau.—For *beauty* uze the old *beuty*.
4. eo.—Drop *o* from *eo* having the sound of ĕ — as in jeopardy, leopard. For *yeoman* write *yoman*.
5. i.—Drop *i* in parliament.
6. o.—For *o* having the sound of ŭ in *but*, write *u* in above (abuv), dozen, some (sum), tougue (tung), *etc.* For *women* restore *wimen*.
7. ou.—Drop *o* from *ou* having the sound of ŭ — as in journal, nourish, trouble, rough (ruf), tough (tuf), *etc.*
8. u.—Drop silent *u* after *g* before *a*, and in nativ English words —as in guarantee, guard, guess, guest, guild, guilt.
9. ue.—Drop final *ue* in apologue, catalogue, *etc*; demagogue, pedagogue, *etc*; league, colleagne, harangue, tongue (tung).
10. y.—Spel *rhyme* rime.
11. Dubl consonants may be simplified:—
    Final *b*, *d*, *g*, *n*, *r*, *t*, *f*, *l*, *z* — as in ebb, add, egg, inn, purr, butt, baliff, dull, buzz (not all, hall).
    Medial before another consonant — as in battle, ripple, written (writn).
    Initial unaccented prefixes, and other unaccented syllables — as in abbreviate, accuse, affair, *etc.*, curvetting, traveller, *etc.*
12. b.—Drop silent *b*—as in bomb, crumb, debt, doubt, dumb, lamb, limb, numb, plumb, subtle, succumb, thumb.
13. c.—Change *c* back to *s*—in cider, expence, fierce, hence, once, pence, scarce, since, source, thence, tierce, whence.
14. ch.—Drop the *h* of *ch* — in chamomile, choler, cholera, melancholy, school, stomach. Change to *k*—in ache (ake), anchor (anker).
15. d.—Change *d* and *ed* final to *t* when so pronounced — as in crossed (crost), looked (lookt), *etc.*, unless the *e* afects the preceding sound—as in chafed, chanced.

16. g.—Drop *g*—in feign, foreign, sovereign.
17. gh.—Drop *h*—in aghast, burgh, ghost. Drop *gh*—in haughty, though (tho), through (thru). Change *gh* to *f* where it has that sound—as in cough, enough, laughter, tough.
18. l.—Drop *l*—in could.
19. p.—Drop *p*—in receipt.
20. s.—Drop *s*—in aisle, demesne, island. Change *s* to *z* in distinctiv words—as in abuse, *verb*; house, *verb*; rise, *verb*.
21. sc.—Drop *c*—in scent, scythe (sithe).
22. teh.—Drop *t*—in catch, pitch, witch.
23. w.—Drop *w*—in whole.
24. ph.—Write *f* for *ph*—as in philosophy, sphere, *etc.*

(*See Proceedings of American Philological Association, Session of July, 1883, page 29.*)

FIRST COLORED COMMISSIONED OFFICER IN U. S. (p. 122,-261.) *Louis Atyatarongta*, who was part French, part Indian, and part Negro was commissioned by Congress as *colonel*, in 1780. He was with General Van Renselear, who was censured for tardiness, and even the mongrel colonel denounced the general as a tory, but the charge was unjust. (See "Lossing's Field Book of the Revolution," Vol. I, p. 281.)

N. B. WEBSTER.

MUGWMUP. (p. 547.) Boys in Virginia, and men who were boys half a century ago, never heard the *tadpole*, or *polliwog*, or the you ng frog called a *mugwump*, as far as I can learn from extensive inquiry.

N. B. WEBSTER.

"TRUTH IS FROM HEAVEN."—*Jesus.* (p. 529.) I admire the various mottoes that have been selected for NOTES AND QUERIES, and like the practice of monthly changes. The last one (April), however has raised a discussion in my family: "*Truth is from Heaven.*" The four Gospels have been thoroughly explored to find it, and our researches have only brought forth Pilate's question: "*What is Truth?*" Hence I send to N. AND Q. for the reference for the words attributed to Jesus.

J. PAYSON SHIELDS.

The quotation is found in the "Apocryphal New Testament," *Gospel of Nicodemus* III, 12.

"Pilate saith to him, What is truth? Jesus saith, Truth is from heaven. Pilate saith, Therefore truth is not on earth. Jesus saith to Pilate, Believe that truth is on earth among those who, when they have the power of Judgment, are governed by truth, and form right judgment."

FIRST SONG. (p. 527, *l.*) The first song mentioned in the Bible is "The Triumphal Song of Moses:" Exodus xv. (It will repay reading by anyone.) J. H. W. SCHMIDT.

FIRST SONG. (p. 527, *l.*) The Song of Miriam. See Exodus xv, 21.

"And Miriam answered them, Sing ye to the Lord, for he hath triumphed gloriously: the horse and his rider hath he thrown into the sea." This is also the oldest poem in existence.

ALBERT P. SOUTHWICK.

The song text has been paraphrased by Thomas Moore, and is found in his works, "Melodies, Songs, Sacred Songs, and National Airs," p. 213; 3d ed., Philadelphia, 1825. It is as follows:

Miriam's Song.

"And Miriam, the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went out after her with timbrels and with dances."—*Exodus* xv, 20.

Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd,—His people are free.

Sing—for the pride of the tyrant is broken,
His chariots, his horsemen, all splendid and brave,
How vain was their boasting! the Lord has but spoken,
And chariot and horsemen are sunk in the wave.

Sound the loud trimbrel o'er Egypt's dark sea!
Jehovah has triumph'd,—His people are free.

Praise to the Conqueror, praise to the Lord,
His word was our arrow, his breath was our sword!

Who shall return to tell Egypt the story
Of those she sent forth in the hour of her pride?
For the Lord has looked out from his pillar of glory,
And all her brave thousands are dashed in the tide.

Sound the loud timbrel o'er Egypt's dark sea!
Jehovah has triumph'd—His people are free.

THE FIRST SONG IN THE BIBLE. (p. 527, *l.*) Dr. F. V. Kenealy, in his work, "The Apocalypse of Adam–Oannes," p. 638, says Rabbi Levi said: "The Ninety-Second Psalm was composed by Adam, and they who came after him forgot it. Amosis came and renewed it in the name of Adam." He translates this Psalm as follows:

It is a good thing to give thanks unto Ya-voh, *
And to sing praise unto thy name, O Eli-oun, †
To proclaim thy abundant mercy in the morning
And thy faithful loving-kindness in the night.
Upon the aser, upon the nebel,
Upon the higgayon, and sweet kinnor.
For thou, O. Lord, hast made me glad through thy creations;
I rejoice in the works of thy hands.
How mighty are thy works, O Lord!
And thy thoughts—they are very deep.
A brutish man will not know,
And a senseless man will not understand this;
When the wicked spring as the grass,
And when all the workers of iniquity do flourish,
It is that they shall be destroyed for ever.
But thou, O Lord! art most high for evermore:
For, behold! thine enemies shall perish,
All the workers of iniquity shall be scattered.
But my horn shalt thou exalt like the reeym:
I shall be anointed with fresh oil;
The righteous shall flourish like the phœnix.
Those that be planted in the House of the Lord
Shall blossom in the courts of our God.
They shall bring forth fruit in a fine old age;
They shall prosper and flourish,
To show that the Lord is just.
He is my rock,
And there is no unrighteousness in Him.

* Ieue, the Lord A O.

† The Most High.

SONGS OF THE BIBLE. (p. 527, *l.*) The question of "H. T. W.," is somewhat equivocal The *first* song mentioned, or spoken of, in the Bible (the book), *is* the Song of Moses, (Exodus xv, 1.) See also, Cruden's "Concordance," Art. Song. *Songs* (plural) are mentioned in Genesis xxxi, 27. But if the question of "H. T. W." was designed to ask for the most *ancient* song or poem in the Bible, then I should respond without much doubt that the Book of Job is the correct answer. Job is mentioned in Genesis xvi, 13; while Moses is mentioned in Exodus ii, 10, as a child. The poem of Job is generally conceded to be the most *ancient* composition *in* the Scriptures (the writings). The Psalms are songs; the Canticles are songs; the Lamentations are songs; the Song of the Three Holy Children, (Ananias, Azarias, and Misael, in the Apocrypha,) Shadrach, Meshach, and Abed-nego (Dan. iii, 12.) Then there are the songs of Deborah (Judges v, 2,) Hannah (I Sam. ii, 1,) Zacharias (Luke i, 68,) Simeon (Luke ii, 29,) Mary (Luke i, 46,) of the angels (Luke ii, 13,) of the redeemed (Rev. v, 9,) and others. STUDENT.

FIRST SONG. (p. 527, *l.*) The first song recorded in the Bible, was, possibly, the Song of Moses beginning with the first verse of Exodus xv. It should never be called the Song of *Miriam.* She repeated the song of her brother with timbrel accompaniment, "and all the women went out after her with timbrels and with dances." As the date of the writing of the Book of Job, containing the most sublime poetry of the Bible, is not known, it is not *certain* that the Song of Moses is the oldest poem in the Bible.

More than a thousand Sanscrit Hymns or Songs of the *Rig-Veda,* are referred by Max Müller to a period from 1200 to 1500 B. C. It is certain the Song of Moses was composed since 1500 B. C., and there is good reason to believe that some songs of the Rig-Veda are much older than the Song of Moses. N. B. WEBSTER.

TO THE MANOR BORN. (p. 527, *b.*) This quotation has evoked considerable discussion, and if "F. A. H." is partial to the word "manor" he will observe the word "custom" in the context, and consider its relation to the passage. Hamlet is appealing to his experience and observation of the past and stating the result. In the light of this comment his being "to the manor born" would not necessarily qualify him to speak historically. CAXTON.

JARVIS ON PAINE. John Wesley Jarvis was born in 1780, in South-Shields-on-the-Tyne, England. He was the nephew of the founder of Methodism, and at the suggestion of Dr. Rush, came to the United States when very young, and became, as he grew in years, a celebrated caricaturist and painter. He was a personal friend of Thomas Paine and an ardent admirer of his peculiar religious principles. He died January 16, 1840. On the death of Paine, Jarvis executed a caricature painting, a description of which I give in the words of Richard Carlile, as follows:

"The object is to caricature the conduct of the different descriptions of Priests and of the Quakers toward him."

First, Mr. Paine lying dead with the book "Common Sense" under his head as a pillow. In his right hand is a manuscript, entitled "A Rap on the Knuckles, for John Mason," from which a sketch is given. Round his arm is a label or scroll, on which is written, "Answer to Bishop Watson." Under him, as a motto, or epitaph, is written, "A man who devoted his whole life to the attainment of two objects: Rights of Man, and Freedom of Conscience—had his vote denied him when living, and was denied a grave when dead?" The first, a Father O'Brian, a Roman Catholic priest, and a notorious drunkard, is painted with a brandy nose and face, apparently in a high state of excitement, kneeling over Mr. Paine, looking into his face, and exclaiming: "Oh, you ugly drunken beast?" In the middle, stamping on the belly of Paine, is the said John Mason, a Presbyterian priest exclaiming, with his hands in a preaching attitude: "Ah! Tom! Ah! Tom! Thou'lt get thy frying in hell! They'll roast thee like a herring—

"They'll put thee in the furnace hot,
And on the bar the door;
How the devils all will laugh
To hear thee burst and roar!"

Aiming a kick at his head stands Doctor Livingstone, a Dutch priest, saying—

"How are the mighty fallen!
Right fol de riddle rol," &c.

Kicking at his feet stands Bishop Hobart, singing—

"Fight fol de rol, let's dance and sing,
Tom is dead, God save the King!
The intidel now low doth lay—
Sing hallelujah! hallelujah!"

In the background is a church, with a saddle across it, and Bishop Moore is riding it with a whip in his hand. A Quaker is also seen

with a shovel on his shoulder; and turning his head looking on Paine, seems to say, "I'll not bury thee." In the background is also seen a dead ass, with five black birds (crows or ravens,) picking and flying about it, as an allegory of the front scenes.

There is a bust of Paine belonging to the New York Historical Society, which was modelled in Clay by Jarvis.

M. O. WAGGONER, Toledo, O.

GRAY'S ELEGY. (p. 527, *h.*) This famous poem was begun in the year 1742, but not finished until 1750, when Gray sent it to Walpole with a letter, (dated June 12, 1750,) in which he says:

I have been here at Stoke a few days, (where I shall continue a good part of the summer,) and having put an end to a thing, whose beginning you have seen long ago, I immediately send it to you. You will, I hope, look upon it in the light of a thing with an end to it; a merit that most of my writings have wanted, and are like to want.

CAXTON.

GRAY'S ELEGY. (p. 527, *h.*) Gray's Elegy was completed and published in 1751. (See Encyclopædia Brittanica, 8th ed., Vol. XI, p. 7; or 9th ed., Vol. XI, p. 77. Also, any good Life of Gray.) In 1854, the original manuscript of the "Elegy" was sold for £131, equal to about $655. In 1757, Gray declined the offer of the *laureateship*, tendered him mainly on the fame of the Elegy.

N. B. WEBSTER.

LEGEND OF ADAM. (p. 543, *b.*) This legend, (if it be such,) is undoubtedly a remembrance of the Hindoo Genesis. Jacolliot, in his "Bible of India," quotes from Ramatsariar, texts and commentaries on the Vedas; in substance as follows: "In the beginning God created Adima," (in Sanscrit,)—"the first man," and "Heva," (in Sanscrit)—"that which completes Life." He placed them on the Island of Ceylon, and commanded them never to quit the Island, but remain and propagate their kind. In time, when wandering over the Island, they saw a beautiful Island, connected with theirs, by lofty peaks of ragged rocks, and covered with stately trees, with varieties of fruit and feathered songsters of a thousand colors. Adima tempted and induced Heva to violate the commands of their creator and accompany him to the promising Eldorado. But, they had but set their foot upon it when all these vanished, leaving but a barren waste of sand; and the balance, but a mirage, raised by the *Rakckasos* (Spirit of Evil)

to tempt them to disobedience. For all this they were doomed to perpetual labor, yet were pardoned for the offence, but then and there were promised a Redeemer, born of woman, and in the person of Vishnu.

But of the Bridge, (Adam's Peak,) Jacolliot says: "When steamers bound for China and India have passed the Maldines, the first point they discover of the Indian coast, is a bluish peak, often crowned with clouds, which rises majestically from the bosom of the waters. The foot of this mountain was, according to tradition, the first-man's point of departure, for the continental coast. From earliest time this mountain has borne the name of Adam's Peak, and under this name does modern geography describe it still.

C. D. GRIMES, Sturgis, Mich.

ADAM'S PEAK. (p. 543, *b*.) The Arabians say that Adam bewailed his expulsion from Paradise in this place, and stood on one foot until God forgave him. The Portuguese first called it "Pico de Adam."

The Kaâba is an oblong stone building within a mosque at Mecca, on the spot where Adam is said to have first worshipped after his expulsion. The stone was originally white, but has assumed a black color from the sins of mankind. CAXTON.

WASHINGTON'S NOMINATION. (p. 538, *b*.) On page 137, of the "Student's Washington," condensed from the larger work of Washington Irving, it is said that Adams "proceeded to advance the name of Washington" for commander-in-chief. Thomas Johnson *formally* nominated Washington, from whom he afterwards received the offer of Secretary of State, but he declined. N. B. WEBSTER.

TURKEY THE FOWL. (p. 541, line 17.) After "Benjamin," insert Franklin. CAXTON.

MOHAMMED, THE PROPHET. (p. 542.) The answer on page 542, needs additional explanation, near the close of the article it should be:

He (Dr. Kenealy) translates the words of Zechariah VI, 12, by "*Behold a Man, the Orient is his name*," and thinks this passage may refer to Mohammed.

King James's version has it: "Behold the man whose name *is* The BRANCH." The Vulgate's rendering is a literal one from the Septuagint: "*Ecce vir oriens nomen ejus.*" The Douay's rendering is the same as Dr. Kenealy's.

WASHINGTON'S NOMINATION. (p. 528, *b.*) There can be no doubt about this question. The nomination *was made* by Thomas Johnson, of Maryland. John Adams, of Massachusetts, claimed the honor of first bringing him forward as the proper person for the emergency. Hancock, of Massachusetts, who was presiding, showed evident marks of disapprobation and resentment at Adams's honorable allusion to "a gentleman from Virginia," for he did not mention Wasnington by name. New England was desirous of having one of her own sons made commander-in-chief. ALBERT P. SOUTHWICK.

QUOTATIONS FROM THE BIBLE. (p. 427, *g.*) We should not print nor use the words found in italics, in King James's translation, unless we positively know we are not perverting the original text, in so doing. This is done in a large number of instances in that book. Out of a large number, I give but one. In John XII, 32, we find: "And I, if I be lifted up from the earth, will draw all *men* unto me." This, excepting the word *men*, is a Pagan saying in relation to the Sun-God, that, in its apparent passage from the winter, toward the summer solstice, appears to be lifted up, when by its increased heat, it disperses the frost of winter, (evil,) and "draws all" (the vegetable kingdom,) "up to him," and "all things," (the animal kingdom as the emperor Julian says,) "come to generation." There was no word *men* in the original. But when this Pagan saying came to be understood to refer to Jesus, or the Christ, who it is said was raised up on the cross, and believed that he was to draw all men unto him, it became necessary to insert the italicised word (*men*), to render it intelligible, which all might have occured without any intention of wrong. The emperor Julian is quoted again by Dupuis as saying: "The sun of spring has the power of attracting virtuous souls towards him." The Pagans and early Christians, for a long time were so mixed, that it was difficult to distinguish between them. Each addressed their prayers, while facing the rising sun, as, "O though invincible Sun-God!" The anniversaries of the Sun-God, the Lamb-God, and the Christ-God, were all celebrated on the same day, (December 25th). Each sang: "unto us a child is born." Each God took "The sins of the world away." Hence the incongruity. Hence the necessity of the insertion of italicised words. Truth, like murder, some day "will out." C. D. GRIMES, Sturgis, Mich.

QUESTIONS.

a. Can any reader of N. AND Q. give the real author's name of the following hymn? Some have ascribed it to Joel Barlow, but their evidence is not conclusive. M. O. WAGGONER, Toledo, O.

HYMN TO THE GUILLOTINE.

God save the Guillotine,
Till England's King and Queen
Her power shall prove;
Till each anointed knob
Affords a clipping job,
Let no vile halter rob
The Guillotine!

Fame, let thy trumpet sound!
Tell all the world around—
How Capet fell;
And when great George's poll
Shall in the basket roll,
Let mercy then control
The Guillotine.

When all the sceptred crew,
Have paid their homage to
The Guillotine—
Let Freedom's flag advance,
Till all the world, like France
O'er tyrant's graves shall dance,
And peace begin!

b. Why was Lancelot Brown sometimes distingushed by the word, "Capability?" SIGMA.

c. What city is called "the Venice of Mexico," and for what reason? SIGMA.

d. W. Hickey, in the introductory remarks to his 7th edition of the Constitution, quotes Judge Story as saying, "May it be perpetual," as being the dying words of "Father Paul." Who was *Father Paul?* ANDREW SMITH.

e. Where can I find "Cleanthes' Hymn to Jupiter?" If not long, can you print it? H. T. W., Concord, N. H.

f. We are told in our geographies that the capital of Vermont—Montpelier—is on the *Onion* river. Why is it called Onion? Also, why are two of the islands in Lake Champlain called North, and South *Hero*? Was there a *hero* in any way associated with their names, or were they connected with the explorations of Sieur Champlain? MICHIGANDER.

g. Have the *Everglades* of Florida, and the *Dismal Swamp* of Virginia been thoroughly explored, and if so what work can I obtain giving the information? School-Book descriptions are too meagre. SIGMA.

h. Kepler, we are told in Bouvier's "Familliar Astronomy," p. 336, exclaimed, almost frantic with joy, when he discovered his Third Law: "The die is cast, the book is written to be read either now or by posterity, I care not which. It may well wait a century for a reader, as God has waited six thousand years for an observer.'

Archimedes is said to have left his bath and run through the street, exclaiming "*Eureka*" (I have found it,) on his discovery of the alloy in King Hiero's crown. Pythagoras is said to have sacrificed a hecatomb on his discovery of the solution of the "Forty-seventh of Euclid." What problem was Sir Isaac Newton engaged in when he forgot to dress himself, being absorbed in its solution, when he was called to breakfast at a late hour? FOREST K. GOLDSMITH.

i. In 1776, money was received in the United States by dollars, and ninetieths; as for instance, 21 40–90 dollars. (Twenty-one and forty-ninetieths dollars. Can any one explain? HAMMOND.

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WANTED.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"*There is abundance of knowledge, yet but little Truth known.*"—SANDIVOGIUS.

VOL. II. JULY, 1885. No. 37.

MASONIC DEGREES.

The question, what are the names of the Masonic Degrees generally conferred in the United States, having been several times asked by correspondents, we here give the system, with the divisions, as usually practised. We have not room for a historical description of them, and therefore refer our readers to works which make a specialty of Masonry. The series has been taken mostly from Kenneth R. H. McKenzie, IX°, "Cryptonymous;" also, Mackey, Oliver, and other writers have been consulted. A few of the names of the Ancient and Accepted Scottish Rite vary as given by some of the authors. The English and French generally use the term "Chevalier" where the American says "Knight," which is for obvious reasons.

There are many other degrees, semi-Masonic, conferred in America, but not generally classed as Masonic; and even some advanced Masons question some of the divisions here given as being strictly Masonic. There are above two hundred "degrees" noted and partially described under the word KNIGHT in McKenzie's "Royal Masonic Cyclopædia," a work of 782 pages, which will amply repay the person in search of information on Masonry, both exoteric and esoteric.

Masonic Degrees are also called by other descriptive words: Ancient Craft, Androgynous, Apocalyptic, High (*Haute Grades*), Honorary, Ineffable, Chivalric, Symbolic, Adoptive, etc.

Masonry—Degrees, Orders, Grades, Series.

YORK RITE. SYMBOLIC LODGE. 1–3°

1. Entered Apprentice. 2. Fellow Craft. 3. Master Mason.

ROYAL ARCH CHAPTER. 4–7°

4. Mark Master. 5. Past Master. 6. Most Excellent Master. 7. Royal Arch.

COUNCIL OF ROYAL AND SELECT MASTERS. 8–10°

8. Royal Master. 9. Select Master. 10. Super Excellent Master.

ANCIENT AND ACCEPTED SCOTTISH RITE. 4–33°

I. LODGE OF PERFECTION. 4–14°

4. Secret Master. 5. Perfect Master. 6. Intimate Secretary. 7. Provost and Judge. 8. Intendant of the Building. 9. Master Elect of Nine. 10. Illustrious Master Elect of Fifteen. 11. Sublime Knight. 12. Grand Master Architect. 13. Knight of the Ninth Arch. 14. Grand Elect, Perfect and Sublime Mason.

II. COUNCIL OF THE PRINCES OF JERUSALEM. 15–16°

15. Knight of the East or Sword. 16. Prince of Jerusalem.

III. CHAPTER OF SOVEREIGN PRINCES OF ROSE CROIX. 17–18°

Knight of the East and West. 18. Sovereign Prince Rose Croix.

IV. COUNCIL OF KADOSH. 19–30°

19. Grand Pontiff (or Sublime Scotch Mason). 20. Venerable Grand Master, *ad vitam*. 21. Noachite (or Prussian Chevalier). 22. Prince of Libanus (or Royal Hatchet). 23. Chief of the Tabernacle. 24. Prince of the Tabernacle. 25. Knight of the Brazen Serpent. 26. Prince of Mercy (or Scotch Trinitarian). 27. Grand Commander of the Temple. 28. Knight of the Sun (or Prince Adept). 29. Knight of St. Andrew of Scotland. 30. Grand Elect Knight of Kadosh, (or of the White and Black Eagle).

V. CONSISTORY OF SUBLIME PRINCES OF THE ROYAL SECRET. 31–32°

31. Grand Inspector Inquisitor Commander. 32. Sublime and Valiant Prince of the Royal Secret.

VI. SUPREME COUNCIL. 33°

33. Sovereign Grand Inspector General.

ANTIENT AND PRIMITIVE RITE. 4–96°

[The arrangement of a few of the degrees in this rite varies in different countries; the following is the usual order of conference:]

4. Discreet Master. 5. Perfect Master. 6. Sublime Master. 7. Just Master. 8. Master in Israel. 9. Master Elect. 10. Grand Master Elect. 11. Sublime Grand Master Elect. 12. Master of Geometry. 13. Knight of the Royal or Sacred Arch. 14. Knight of the Secret Vault. 15. Knight of the Flaming Sword. 16. Knight of Jerusalem. 17. Knight of the Orient. 18. Knight of the Rose Croix. 19. Knight of the Occident. 20. Knight of the Temple of Wisdom. 21. Knight of the Key. 22. Knight of the Noachite. 23. Knight of Libanus. 24. Knight of the Tabernacle. 25. Knight of the Sacrificial Fire. 26. Knight of the Serpent. 27. Knight of the Trinitarian. 28. Knight Evangelist. 29. Knight of the White Eagle. 30. Knight of Kadosh. 31. Knight of the Black Eagle. 32. Knight of the Royal Mysteries. 33. Knight Grand Inspector. 34. Knight of the Red Eagle. 35. Knight Master of Angels. 36. Knight of the Holy City. 37. Knight Adept of Truth. 38. Knight Elect of Truth. 39. Chevalier of Philalethes. 40. Doctor of Planispheres. 41. Savant Sage. 42. Hermetic Philosopher. 43. Adept Installator. 44. Consecrator and Eulogist. 45. Chevalier Adept of Sirius. 46. Chevalier Adept of Babylon. 47. Chevalier of the Rainbow. 48. Chevalier Adept of the Seven Stars. 49. Chevalier Commander of the Zodiac. 50. Chevalier Barruke. 51. Chevalier of the Luminous Triangle. 52. Chevalier of the Zardust. 53. Chevalier of the Luminous Ring. 54. Chevalier Sublime Magus. 55. Doctor of the Sacred Vedas. 56. Prince Brahmin. 57. Sublime Scalde. 58. Chevalier Scandinavian. 59. Prince of the Sacred Name. 60. Prince of the Golden Fleece. 61. Prince of the Lyre. 62. Prince of the Labyrinth. 63. Prince of the Lybic Chain. 64. Prince of Truth. 65. Prince of the Covenant. 66. Prince of the Sanctuary. 67. Prince of the Temple of Truth. 68. Commander of the Second Series. 69. Orphic Sage. 70. Sage of Eleu. 71. Sage of the Three Fires. 72. Sage of Mithra. 73. Sage of Delphi. 74. Sage of Samothrace. 75. Sage of Eleusis. 76. Sage of the Symbols. 77. Sage of Wisdom. 78. Sublime Sage of the Mysteries. 79. Priest of the Sphinx. 80. Priest of the Phœnix. 81. Priest of the Pyramids. 82. Priest of Heliopolis. 83. Priest of On. 84. Priest of Memphis. 85. Pontiff of Serapis. 86. Pontiff of Isis. 87. Pontiff of the Kneph. 88. Pontiff of the Mystic City. 89. Perfect Pontiff. 90. Past Master of the Great Work. 91. Grand Defender of the Rite. 92. Grand Master of Sublime Catechists of the Mystic Temple. 93. Grand Hierophant of the Sanctuary of Memphis. 94. Sublime Prince of Memphis. 95. Patriarch Grand Conservator. 96. Most Illustrious Sovereign Grand Master General

ANTIENT AND PRIMITIVE RITE. 4–33° (Modern System.)

SERIES I. CHAPTER OF ROSE CROIX. 4–11°

4. Discreet Master. 5. Sublime Master. 6. Knight of the Sacred Arch. 7. Knight of the Secret Vault. 8. Knight of the Sword. 9. Knight of Jerusalem. 10. Knight of the Orient. 11. Knight of the Rose Croix.

SERIES II. SENATE OF HERMETIC PHILOSOPHERS. 12–20°

12. Knight of the Red Eagle. 13. Knight of the Temple. 14. Knight of the Tabernacle. 15. Knight of the Serpent. 16. Knight Kadosh. 17. Knight of the Royal Mystery. 18. Grand Inspector. 19. Sage of Truth. 20. Hermetic Philosopher.

SERIES III. GRAND COUNCIL. 21–30°

21. Grand Installator. 22. Grand Consecrator. 23. Grand Eulogist. 24. Patriarch of Truth. 25 Patriarch of the Planispheres. 26. Patriarch of the Sacred Vedas. 27. Patriarch of Isis. 28. Patriarch of Memphis. 29. Patriarch of the Mystic City. 30. Master of the G.·. W.·. P.·. P.·.

SERIES IV. OFFICIAL. 31–33°

31. Grand Defender of the Rite. 32. Sublime Prince of Memphis. 33. Sovereign Grand Conservator of the Rite.

GRAND CHANCERY FOR CONFERRING THE DECORATIONS.

FIRST. The Grand Star of Sirius, or Hope.
SECOND. The Decoration or Cross of Alidee of Truth.
THIRD. The Decoration of Grand Commanders of the Third Series.
FOURTH. The Decoration of the Lybic Chain.
FIFTH. The Decoration of the Golden Branch of Eleusis, or Charity.
SIXTH. The General Star of Merit.

SOCIETATIS ROSICRUCIANÆ. GRADES IX.

FIRST ORDER. I. Zelator. II. Theoricus. III. Practicus. IV. Philosophus.
SECOND ORDER. V. Adeptus Junior. VI. Adeptus Senior. VII. Adeptus Exemptus.
THIRD ORDER. VIII. Magister Templi. IX. Magus, or Chief Adeptus.

COMMANDERY. ORDERS OF KNIGHTHOOD. 1–3°

1. Knight of the Red Cross. 2. Knight Templar. 3. Knight of Malta.

KNIGHTS OF THE RED CROSS OF CONSTANTINE, HOLY SEPULCHRE AND ST. JOHN. 1–6°

1. Red Cross of Rome and Constantine (or Perfect Knight Mason).
2. Knight of the Holy Sepulchre.
3. Knight of St. John of Palestine.
4. Eusebius (or Perfect Priest Mason).
5. Sovereign (or Perfect Prince Mason).
6. Knight of the Grand Cross.

ADOPTIVE RITE. ORDER OF THE EASTERN STAR. 1–5°

1. Jephthah's daughter, (daughter's degree); color, blue; symbol, the violet; emblem, sword and veil.
2. Ruth, (widow's degree); color, yellow; symbol, sunflower; emblem, sheaf of corn.
3. Esther, (wife's degree); color, white; symbol, the white lily; emblem, crown and scepter.
4. Martha, (sister's degree); color, green; symbol, the pine leaf; emblem, the broken column.
5. Electra, (mother's degree); color, red; symbol, the red rose; emblem and grip, the cup and clasped hands.

THE TRUE VALUE OF THE HORSE. (p. 480, *h.*) The question here submitted for your horse is so directly related to the "Paradoxical Problems" of square and cubic measurements, that I cannot refrain from pointing out the importance of a proper explanation being given this, of itself, paradoxical question.

Galileo was a geometer and based his decision on the principle of *equity* (*i. e.* proportion). Here he was right, because 100 is the *mean proportional* of 10 and 1000. Since: 10 : 100 :: 100 : 1000.

Nozzolini, on the contrary, based his decision on the principle of *equality* (*i. e.* even balance). For the lack of *distinction* between these two principles, these two men disagreed.

C. DEM., New York City.

RED REPUBLICANS. (543. *g.*) The Red Republicans were so designated from the party in France at the first revolution, whose symbol was the red cap, adopted from the Phrygian bonnet and the red cap of the god Mithras. From them Mr. Bronson, who stigmatised every creed which he had abandoned, applied the designation to European republicans generally who desired to do away with hereditary rank and class distinction. A. WILDER, M. D., Newark, N. J.

CLEANTHES' HYMN TO JUPITER. (p. 576, *e.*), This "Hymn to Jupiter" has been translated by several scholars, both in prose and verse. The translation by Rev. James Freeman Clarke is found in the appendix of Thomas Taylor's "Eleusinian and Bacchic Mysteries," third edition, New York, 1875, p. 167. This edition of Taylor's work was edited by Alexander Wilder, M. D., who has kindly furnished a copy of the Hymn, which we here give:

Greatest of the gods, God with many names,
God ever-ruling, and ruling all things!
Zeus, origin of Nature, governing the Universe by law,
All hail! For it is right for mortals to address thee;
For we are thy offspring, and we alone of all
That live and creep on earth have the power of imitative speech.
Therefore will I praise thee, and hymn forever thy power.
Thee the wide heaven, which surrounds the earth, obeys:
Following where thou wilt, willingly obey thy law.
Thou holdest at thy service, in thy mighty hands,
The two-edged, flaming, immortal thunderbolt,
Before whose flash all nature trembles.
Thou rulest in the common reason which goes through all,
And appears mingled in all things, great or small,
Which filling all nature, is king of all existences.
Nor without thee, Oh Deity,* does anything happen in the world,
From the divine ethereal pole to the great ocean,
Except only the evil preferred by the senseless wicked.
But thou also art able to bring to order that which is chaotic,
Giving form to what is formless, and making the discordant friendly;
So reducing all variety to unity, and even making good out of evil.
Thus throughout nature is one great law
Which only the wicked seek to disobey,—
Poor fools! who long for happiness,
But will not see nor hear the divine commands.
[In frenzy blind they stray away from good,
By thirst of glory tempted, or sordid avarice,
Or pleasures sensual, and joys that pall.]
But do thou, Oh Zeus, all-bestower, cloud-compeller!
Ruler of thunder! guard men from sad error.
Father! dispel the clouds of the soul, and let us follow
The laws of thy great and just reign!
That we may be honored, let us honor thee again,
Chanting thy great deeds, as is proper for mortals,
For nothing can be better for gods or men
Than to adore with hymns the law common to all.

* Greek—*Daimon*, Demon.

The following is the translation of the Rev. Edward Beecher, which we publish so our readers can compare the two. They are both grand in sentiment, and remind one of Pope's "Universal Prayer," and Whittier's "The Great Worship," and other similar inspirations.

Great Jove, most glorious of the immortal gods,
Wide-known by many names, Almighty one,
King of all nature, ruling all by law,
We mortals thee adore, as duty calls;
For thou our Father art, and we thy sons,
On whom the gift of speech thou has bestowed,
Alone of all that live and move on earth.
Thee, therefore, will I praise; and ceaseless show
To all, thy glory and thy mighty power.
This beauteous system, circling round the earth,

Obeys thy will, and, wheresoe'er thou leadest,
Freely submits itself to thy control.
Such is, in thine unconquerable hands,
The two-edged firey, deathless thunderbolt;
Thy minister of power, before whose stroke
All nature quails, and trembling, stands aghast;
By which the common Reason, there dost guide,
Pervading all things, filling radiant worlds,
The Sun, the Moon, and all the hosts of stars.
So great art thou, the Universal King.
Without thee nought is done on earth, O God!
Nor in the heavens above, nor in the sea:
Nought save the deeds of sinful men.
Yet harmony from discord thou dost bring;
That which is hateful, thou dost render fair;
Evil and good dost so co-ordinate,
That everlasting reason shall bear away;
Which sinful men, blinded, forsake and shun,
Deceived and helpless, seeking fancied good.
The law of God they will not see and hear;
Which if they would obey, would lead to life.
But they unhappy rush, each in his way
For glory, some in eager conflict strive;
Others are lost inglorious, seeking gain;
To pleasure others turn, and sensual joys,
Hastening to ruin whilst they seek for life.
But thou, O Jove, the giver of all good,
Permit not man to perish, darkling thus;
From folly save them; bring them to the light;
Give them to know the everlasting law
By which in righteousness thou rulest all;
That we thus honored may return to thee
Meet honor, and with hymns declare thy deeds,
And though we die, hand down thy deathless praise.
Since not to men nor gods is higher meed,
Than eve to extol with righteous praise
The glorious, Universal King Divine.

There is also a prose translation of this Hymn in Mrs. Lydia Maria Childs's work, "Progress of Religious Ideas."

QUOTATIONS. (p. 544, *d.*) It is not permissible to change a word in a quotation, except the alteration sometimes indicated. Still, there are many that do it. The quotations made in the New Testament from the Prophets, and by the Fathers from both, are chiefly remarkable for these very changes. A. WILDER, M. D., Newark, N. J.

FATHERS OF THE CHURCH. (p. 527, *o.*) 1. Five apostolic fathers, viz: Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp.

2. Nine primitive fathers, viz: Clement of Alexandria, Cyprian of Carthage, Dionysius of Alexandria, Gregory Thaumaturgus, Irenæus, Justin, Origen, Turtullian, and Neophilus of Antioch.

3. Ten fathers of the Greek Church, viz: Athanasius, Basil the Great, Chrysostom, Cyril of Alexandria, Cyril of Jerusalem, Ephraim of Edessa, Epiphanius, Eusebius, Gregory Nazianzenus, and Gregory of Nyssa.

4. Six fathers of the Latin Church, viz: Ambrose of Milan, Augustine of Hippo, Hilary, Jerome, Lactantius, and St. Bernard.

CAXTON.

OATH ADMINISTERED TO WASHINGTON. (p. 544, *h.*) Robert R. Livingston, Chancellor of the State of New York, administered the oath of office to Gen. Washington, on his inauguration as first President of the United States, at Federal Hall in Wall St., New York, on the site of the present Custom House, April 30, 1789.

Authority for New York : Bryant and Gay's Popular History of the U. S., Vol. IV, p 105. Lossing's Our Country, Book v, c. 1. Anderson's Popular School History of the U. S., Sec. IV. Abbott's Life of George Washington, c. IX. Ridpath's History of the U. S., Part v, c. 44. Scott's School History of the U. S., Sec. I, c. 4. Barnes's Brief History of the U. S., Epoch IV. Quackenbos's American History for Schools, c. 25. "Enough, my lord?" Even Spencer, whom "PRINCE" quotes, does *not* say Philadelphia. H. K. A.

PINDAR—THE IMMORTAL POET. (p. 560, *e.*) Pindar is called the "immortal" because, like Shakespeare, also so called, his was one of the "few immortal names that were not born to die." The *paronym* of the "Theban Eagle," the famous ode of Horace in his praise, the partiality of Alexander the Great in sparing the poet's house when Thebes was destroyed nd the universal verdict of scholars, have all conspired to immortalize the name of Pindar who gained victory after victory in all four of the great Greek contests known as the Olympian, Isthmian, Nemean, and Pythean games. One of his odes had no letter S in it for which eccentricity he has been censured by hypercritical critics. N. B. WEBSTER.

THE TEN ATTIC ORATORS. (p. 560, *f.*) These were Demosthenes, Æschines, Hyperides, Antiphon (the first), Andocides, Isocrates, Lysias, Isaeus, Lycurgus, and Dinarchus. There were many other orators of note, but by general assent of critics, the names here given constitute the *decade* known, *par excellence*, as the "ten Attic orators" or "rhetoricians." I have not the list at hand, but all the names can be found in Anthon's "Classical Dictionary," or the "American Cyclopædia," and most of them with the mention of the fact asserted.

Valerius Harpocration lived about 300 A. D., *probably*. (See Encyclopædia Brittanica, 8th ed.) N. B. WEBSTER.

VANDERWEYDE'S PROBLEMS. — Arithmetical. (p. 552.) An error occurs in the third line. It should read as follows:

△ △ | | 8 □ 5 8

DISCOVERIES AND INVENTIONS PREFIGURED BY DREAMS. (p. 560, *e.*)

The Hon. S. S. Cox, in his address in the Hall of Representatives, in Washington, April 16, 1872, on the occasion of the Morse Memorial Exercises, said "Jacquard, the inventor of the loom—the poet of matter—awoke one morning with a machine out of his dream. Levers, pulleys, springs, and wheels made music to him in his sleep. He had another dream—this Jacquard. He made by his genius a portrait or a landscape on a shawl or ribbon; but his other and costly dream was a machine to make nets."

Mr. Cox called it a costly dream because the inventor of a way to tie knots in stretched strings was arrested and carried before Napoleon, a proceeding that cost him much annoyance, though the end was advantageous.

Samuel Slater the first cotton manufacturer in America *dreamed* how to make an important part of the necessary machinery for cotton spinning or weaving.

A plumber in England named Watts, about 1782, dreamed that he was pelted by a shower of melted lead drops, and so vividly was he impressed by the singular dream, he tried the experiment of pouring melted lead through a sieve from a tower into water below, and thus made the first *drop shot.* Drop shot were unknown till after the close of our revolutionary war. Bullets moulded and cut lead were the projectiles used to gain our independence.

It is well known that Coleridge dreamed his poem "Kabla Khan," and that in dreams Tartinia composed his "Devil's Sonata."

I have notes of sick people dreaming what medicines they needed, and by which they were cured. N. B. WEBSTER, Norfolk, Va.

PIONEER VESSELS. (p. 11–13.) I wish to amend my answer on page 556, in the May No., to query about "Pioneer Vessels," by a reference to the 9th edition of Encyclopædia Brittanica, Vol. XV, p. 301, where it is stated by President Chamberlain of Bowdoin College, that the first vessel built in America by Europeans was called the "Virginia of Sagadahock," and that it was built at the mouth of the Kennebec in 1607, by mechanics of George Popham's colony. This antedates the construction of the "Restless" at Manhattan island by six years, and the "Blessing of the Bay" in Massachusetts by twenty-four years. N. B. WEBSTER.

THE HUNDRED GREATEST MEN. Who are the hundred greatest men in all departments of life that the world has produced? This question is answered by somebody in a portly volume with the above title, but out of the entire hundred only three American names are thought worthy of selection, viz: Washington, Jefferson, and Franklin, found in the last two classes. Here are the one hundred—and probably we have few readers who would not think they could better the list.

Poets (poets, dramatists and novelists)—Homer, Pindar, Æschylus, Sophocles, Euripides, Aristophanes, Menander, Lucretius, Virgil, Dante, Rabelais, Cervantes, Shakespeare, Milton, Moliere, Goethe, Scott.

Art — Phidias, Praxiteles, Leonardo de Vinci, Michael Angelo, Raphael, Correggio, Titian, Rubens, Rembrandt, Bach, Handel, Mozart, Beethoven.

Religion—Moses, Zoroaster, Confucius, Buddha, Mahomet, St. Paul, St. Augustine, St. Bernard, St. Francis, Erasmus, Luther, Calvin, Loyola, Bossuet, Wesley.

Philosophy—Pythagoras, Socrates, Plato, Aristotle, St. Thomas Aquinas, Bacon, Descartes, John Locke, Leibnitz, Berkeley, Hume, Kant.

History—Herodotus, Thucydides, Demosthenes, Cicero, Tacitus, Plutarch, Montaigne, Montesquieu, Voltaire, Diderot, Lessing, Gibbon.

Science—Hippocrates, Archimedes, Galen, Copernicus, Kepler, Galileo, Harvey, Newton, Linnæus, Lavoisier, Bichat, Cuvier.

Politics (warriors and statesmen)—Pericles, Alexander the Great, Hannibal, Cæsar, Charlemagne, Alfred the Great, William the Conqueror, Charles V, William the Silent, Richelieu, Cromwell, Peter the Great, Frederick the Great, Washington, Jefferson, Nelson, Napoleon I, Wellington.

Industry (inventors, discoverers ,and philanthropists)—Gutenberg, Columbus, Pallissy, Franklin, Montgolfier, Howard, Arkwright, Watt, Stephenson. J. Q. A.

FEDERAL HALL, IN NEW YORK. (p. 555.) Does not everybody know that New York was the temporary capital of the United States in 1789, when Cyrus Griffin, the last president under the Articles of Confederation, retired, and George Washington the first president under the Constitution succeeded? There was no Federal Hall in Philadelphia. Carpenter's Hall was, and is there. N. B. WEBSTER.

WAS PHARAOH, KING OF EGYPT, DROWNED IN THE RED SEA at the time of the crossing of the Israelites?

"And the Egyptians pursued, and went in after them to the midst of the sea, *even* all Pharaoh's horses, his chariots and his horsemen.

"And the waters returned, and covered the chariots, and the horsemen, *and* all the host of Pharaoh that came into the sea after them: there remained not so much as one of them."—*Exodus XIV, 23, 28.*

"Pharaoh's chariots and his host hath he cast into the sea: his chosen captains also are drowned in the Red Sea." — *Exodus XV, 4.*

I do not find anything in the above quotations from Exodus to justify the popular belief that Pharaoh was drowned; at most it can only be inferred that he was drowned. I have consulted the Dictionaries of the Bible by Dr. William Smith and Richard Watson, but they throw no light on the subject.

The "Book of Jasher," translated from the Hebrew by Rabbi Edward B. M. Brown, page 383, says:

"And when the children of Israel had come into the sea, the Egyptians followed them and the waters of the sea returned upon them and they sank all into the water; and there was not left of them one man, *save Pharaoh, King of Egypt*, who rendered thanks unto the Lord and confessed his belief in him, and therefore the Lord did not cause him to die at that time with the Egyptians, but the Lord commanded one of his angels, and he cast him into the land of Nineveh where he reigned for many days."

I would like to hear from some of the readers of N. AND Q, as to their opinions. C. L. P., Memphis, Tenn.

"The Legends of the Patriarchs and Prophets," by S. Baring-Gould, says, chapter XXXII, page 287:

"When the Egyptian army saw their king enter fearlessly into one of the channels, they also precipitated themselves into the deep.

"But Pharaoh's horse was so fleet of foot that he outfled the returning waters, and he brought the king to the shore. He would have been saved, had not Gabriel smitten him on the face, and he fell back into the sea and perished with the rest. Then said Miriam as he sank:

> Sing ye to the Lord, for he hath triumphed gloriously;
> The horse and His rider hath he thrown into the sea.

Another curious incident is related by Tabari. When the water outfled Pharaoh, and he knew that he must perish, he cried out: "I believe in the God of Israel."

There is also much other matter relative to the Pass of the Red Sea, in this book of Legends, which is interesting to the curious.

GROTON. (543, *e.*) Groton is an old English word, and is found in very early writings. Groton in England is an ancient place— the same as the Grotena of Domesday Book, in which there is a record of the population and wealth of the town, in some detail, at the time of William the Conqueror, and also before him under the Anglo-Saxon King Edward the Confessor. The name is allied in no way with Crotona in Italy. It was brought to New England by Gov. Winthrop, and first given to the town in Massachusetts, with which his son, Deane Winthrop was connected as a selectman in 1655. Fifty years afterwards it was applied to the town in Connecticut, and later to several towns in New England and elsewhere, which were settled largely by pioneers from these two places. SAM'L A. GREEN, M. D., Boston.

"I'VE LOST A DAY." (p. 543, *a.*) The Emperor Titus discharged the highest functions of state, writing letters in the Emperor Vespasian's name before he ascended the throne, or wore a crown. Suetonius records that Titus exclaimed "*Amici, diem perdidi,*" whenever a day passed without his being able to do a service to a friend, or a petitioner. Titus was born A. D. 40, ascended the throne in 79, and died two years later. E. D. LEARNED. New London, Conn.

FIRST SONG IN THE BIBLE. (p. 527, *l.*) S. Baring-Gould in his work, "Legends of the Patriarchs and Prophets," page 226, says that Psalm CIV was composed by Adam. JOHN ANDERSON.

FATHER PAUL. (p. 576, *d.*) Father Paul's real name was Pietro Sarpi, who was born at Venice, 1552. He was generally known as "Paul of Venice." This priest discovered the curious valvular systems in the veins that contribute to the circulation of the blood, antedating the discovery by Harvey which was made known to the world in 1620. His death occurred January 14, 1622, after uttering the words, *Esto Perpetua*, which were considered a special prayer for the prosperity of Venice. His works were numerous, the most important being the "History of the Council of Trent," published in London, in 1619. The best edition of the labors of Father Paul was printed at Naples, in 1790, in 24 volumes. VIATOR.

ETYMOLOGICAL LEXICON. (p. 560, *g.*) Anthon's Classical Dictionary gives derivations and meanings of many classical names, but not all. N. B. WEBSTER.

ONION RIVER—NORTH AND SOUTH HERO. (p. 576, *f*) Winooski River in the Algonquin language was from two words, *Winoos*, signifying onion or beet, and *ki*, meaning land— or Land of Onions. The Indian name pronounced *Wenooske* should have been retained.

The charter of the two Heroes was given to Ethan Allen and Samuel Herrick, October 27, 1779, and the name was given for obvious reasons. South Hero was afterwards divided into South and Middle Hero—the latter being now known as Grand Isle.

VIATOR, New York City.

THE "GUILLOTINA." (p. 576, *a*.) The "Guillotina" was published in Philadelphia about 1780, in octavo, with no imprint other than Phila. Mr. C. Fiske Harris states it to have been written by L. Hopkins, the author of "Democratiad." Mr. Hopkins was born in 1750, and died in 1780. VIATOR, New York City.

HYMN TO THE GUILLOTINE. (p. 576, *a*.) The first verse of the Hymn has been attributed to Akenside, the poet, as part of an ode written for the Calf Head Club, on the 30th January, the anniversary of the beheading of King Charles I. The second and third verses were written by Joel Barlow, after the execution of Louis XVI, and as a parody on "God save the King" — the English national anthem. J. W. MOORE, Manchester, N. H.

COUPLET ON INDEX-LEARNING. (p. 560, *b*.) In an article by Justin Winsor, on "The Index Society," in *The Literary World* for January, 1878, (Vol. VIII, p. 145,) is the following passage:

"It behooves all friends of varied learning to offer all the encouragement in their power to the transatlantic society, which finds in the Dunciad, its amusing and suggestive motto:

> 'How index-learning turns no student pale,
> Yet hold the eel of science by the tail.'"

H. J. CARR, Grand Rapids, Mich.

"LET US RETURN TO OUR MUTTONS." (p. 527 *a*.) This expression comes from an old comedy of the 15th century called *L'avocat Patelin*, by De Brueys, in which a clothier giving evidence against a shepherd who had stolen some sheep, is forever wandering from his subject to complain of some cloth out of which Patelin, his lawyer had swindled him. The judge continually interrupts the witness with *Revenons á nos moutons*: "Tell us about the sheep." CAXTON.

QUESTIONS.

a. We are told that "Greece had a literature before she had the means of recording it, while Rome had the means before she had the literature." Will some one explain how the first could be so, and why the last was so? GIMEL.

b. What, and where have been the deepest sea-soundings from which bottom specimens, and temperature have been obtained? GIMEL.

c. It is stated that "we cannot tune a seven-octave instrument in perfect harmony, without residue." Can the residue be expressed mathematically, either integrally or decimally, for a seven-octave instrument? FOREST K. GOLDSMITH.

d. Are we to understand that the ancient Greeks actually sounded both letters that are given in English in logotypes, Aegytus, Ægyptus, Egypt; Aeneas, Æneas, Eneas; Oedipus, Œdipus, Edipus; Oeneus, Œneus, Eneus; etc. ANDREW SMITH.

e What is the origin of the retaliating expression, "People who live in glass houses should not throw stones?" D. I. E., Manchester, N. H.

f. In playing base-ball, is it true that an expert pitcher can throw a ball in a horizontal curve? L. M. O., McConnellstown, Pa.

g. What President of the U. S. was the adopted son of Robert Morris? L. M. O.

h. What ancient orator was it that arose to address an audience, and his auditors all withdrew except Plato, when the orator said: "Plato, thou art an audience thyself," and then proceeded and delivered his oration? X. Y. Z.

i. The city of Cleveland, we are informed, was named for a person named *Cleaveland*. Why is the letter *a* now omitted from the name of the city? Give short account of Mr. Cleaveland, and why Cleaveland–Cleveland. G. S. CLARK.

j. Is there any record among the Fathers of the Church, or elsewhere, of the names of the "other seventy" disciples, who were sent out "two and two?" See Luke X, 1. OBSERVER.

k. Who first divided Nature into three Kingdoms—Mineral, Vegetable, and Animal? Linnæus and Cuvier are silent. Z.

k. Is Count Cagliostro considered an Impostor, or a Martyr? Z.

m. What was the period known as the "Chaldean Saros?" Z.

n. There is an old proverb used by English and Scotch rustics which represents March as borrowing the days from April. What is the proverb founded on, and whiich days were borrowed? Z.

a. Why were the aborigines of America called Indians?
J. S. G., New Oxford, Pa.

b. A portion of the last stanza of Poe's "Raven" reads as follows:

"And the Raven never flitting, still is sitting, still is sitting,
On the pallid bust of PALLAS, just above my chamber door;
* * * * * *
And the lamplight o'er him streaming throws his shadow on the floor."

I want to know *where* the lamp stood.
ARTEMAS MARTIN, Erie. Pa.

c. Why is the northwest wind colder here than the wind blowing from any other direction? ARTEMAS MARTIN.

d. Is Gen. Spinner, formerly U. S. Treasurer, living? If he is, what is his present Post Office address? ARTEMAS MARTIN.

e. Can some one give a comparative tabulated price-list of common articles of food and apparel, at different times, dating as far back as possible? J. Q. A., Natick, R. I.

f. What country and clime is most favorable to longevity? Where are centenarians most common? Give name, age, nationality of half a dozen persons from 1300 to 1600 A. D., and from 1600 to the present time. J. Q. A.

g. What of the "Old Coquina Fort" in or near St. Augustine? Who were the "Liberty Boys?" Who were the "Minorcans?"
J. Q. A.

h. A newspaper statement is to the effect that Mark Twain has made $200,000 from his books, "because *he is virtually his own publisher.*" What does this mean? PARTHENON.

i. When and where did the apprenticeship system originate? What trades in England and the United States were especially benefitted by this system? When and why did its decline commence?
A. M. A.

j, What is the origin of the expression—"paint the town red?"
DJAFAR.

k. In many games where one side fails to score and is in consequence badly beaten, it is said to be *chicagoed.* Can any reader of N. AND Q. give the origin of this expression? DJAFAR.

l. We read in the papers much about English Earls, Dukes, Lords, Marquises, Viscounts, etc. What is the relative rank of those bearing these and other titles of nobility in England? DJAFAR.

m. "Africa receives the Lion's share of explorations." Whence the term "Lion's share?" OBELOS.

n. Who first practised "Oyster-Farming?" OBELOS.

o. Is similarity of language considered good evidence of consanguinity among peoples? GIMEL.

a. Jacob Cochran, said to have been born in Salisbury, N. H., sometime near 1800, founded a religious sect called Cochranites. He preached in Conway, N. H., and in Cumberland and York counties, Maine, where he had many converts in 1817-18-19. Will anyone furnish his parentage, birth, early life, early religious views, character, traits, anecdotes of him, and any other mementoes of him. Also, all that can be furnished of his death, place of death, date, etc.

S. P. MAYBERRY, Boston, Mass.

b. Is the proverb that "blood is thicker than water," literally true? L. M. O., McConnellstown, Pa.

c. What is the origin of the national motto, *E Pluribus Unum*? If it is a quotation, who was the author, when written, and where may it be found? What was its primary meaning?

BERTRAM, R. A., Natick, R. I.

d. In Dante's "Inferno" is found the following quoted lines:

> "Yet in the abyss,
> That Lucifer with Judas low in gulfs,
> Lightly he placed us."

What is the meaning of the passage? Who are *he* and *us*?

E. A. A., Natick, R. I.

e. Will some one give the location and depth of the deepest gold mine in the world? Also, the deepest silver mine? J. Q. A.

f. Who was Madame Raspail, at whose funeral in Paris, France, on March 13, 1833 (or '53), forty thousand persons were said to have been in attendance? PARTHENON.

g. Suppose two railway trains, one fast and run on schedule express time, the other a slow train running twelve miles an hour — drawn on the same track, by similar engines, each run one hundred miles and back, making the same number of stops. Which will consume the greater quantity of coal, and how much? Have experiments ever been made to determine this? If so, when, and where?

A. M. A., Natick, R. I.

h. Are rattlesnakes, copperheads, and tarantulas found in Arkansas? A. M. A.

i. When, where, and by whom was iron first found in the United States? When and where were the first furnaces and machine shops built? A. M. A.

j. *Colloquialism.* In some parts of Connecticut the word *randan* is used to denote a crowd, or rabble. This word does not occur in this sense in Webster's Dictionary. Can any reader of N. AND Q. give the derivation of this word, and information as to its use elsewhere? As used, each syllable is pronounced with equal emphasis.

SAVANT.

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AUGUST, 1885.

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AUG 10 1885

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"Be careful to observe the Truth in all things."—ZOROASTER.

VOL. II. AUGUST, 1885. No. 38.

OLLA-PODRIDA. V.

In 1486 there was published "Bokys of Haukyng and Huntyng with other plesuris dyners as in the book apperis and also of Coatarmuris a nobull werke." This was the first printed book on field sports and heraldry, the first with engravings printed in colors, and the first printed book containing English popular rhymes, and the first printed with English armorials. It has been assigned to Dame Juliana Berners, sometimes called Barnes, the supposed Abbess of Sopwell, near St. Alban, (a sister of Richard, Lord Berners of Essex). She has been called "another Diana in her diversions, in short an ingenious Virago." From an abbess disposed to turn author, we should expect a religious work, did we not know that the diversions of the field were thought consistent with the character of a religious lady of that period, whose rank resembled an abbot's in respect of exercising an extensive manorial jurisdiction; and who hawked and hunted in common with other ladies of distinction, and with other religious rulers. At the marriage of James IV of Scotland, in 1503, his majesty sent his new queen "a grett tame hart, for to have a carse," and we find a Bishop of Ely excommunicated certain persons for stealing one of the hawkers from the cloisters of Bermondsey. The supposition of Dame Juliana's authorship is founded on the passage

> "Explicit Dam Julyans
> Barnes in her boke of Huntyng,"

and in the sentences where a *Dame* addresses "my dere chylde,"

" my sonnys," " my lief chylde " and the phrase, " say, chylde, where ye, goo, youre dame taught ye so." Further evidence and study show quite conclusively, that there is a probability that no such lady ever lived. Dame Julians is simply a personification of *Domus Julaini* of St. Julian's Hospital, near St. Albans, where the book was printed. The book itself is simply a work of rhymed instructions from a supposed schoolmistress, Dame, to her Barns, and the word barns, barners, bairns, viz., children, occurs frequently in old English manuscripts, and is used as late as Shakespeare in England, and I have heard Scotchmen use it within a few years. Whoever wrote the work seems from the dialect to have belonged to Yorkshire or Northumberland.

The first lady known as a writer of invention in modern literature was Marie of France. The surname, " of France," only indicates her country, for she says she takes that name in order to prevent others from stealing the glory of her works. More unpretending authors of her time took merely for a sirname the town or village of their nativity. She was born (probably in the Isle of France) in the 13th century and lived in what was then called Armarica ; Welch *Ar-y-mar*, on the upper sea, and called later Basse-Bretagne, and now known as Britany. She wrote fables for Henry III of England and William of Flanders about 1248. She had a knowledge of English and translated from that language the fables of Æsop, but what version she used is uncertain. Probably it was the Anglo-Saxon of Alfred, but the name of the writer is differently stated in different manuscripts, or *Li reis Aiured*, *Li reis Henris*, *Li Roy Aunet*, and *Li rois Mires*, but all the copies agree in making Marie declare that she translated her work *de l' Anglois en Roman.* At the same time she wrote a moralization of Æsop, turned from English into French, to gratify her lover, Guillaume, who probably did not understand both tongues. She called her work " L Ysopt," or Little Æsop, of which a Dutch translation was made in the 13th century. This title was given it by way of distinction from another collection of fables made by Adenez (author of several romances of chivalry). Some think that as the foundation of a part of her fables are not found in any part of Æsop or Phedre, there is reason to believe that they are of her own invention ; but there were many stories going about in the dark ages, under the name of Æsop, and M. de la Rue says she only aspired to

the character of translator. She wrote twelve lays; one containing 1184 verses, and a history or tale in French verse called "St. Patrick's Purgatory," a kind of devout story, which she translated from an old book written in a cavern in Ireland, and several rhymed fables either in imitation of, or translation from, Phedre. It is thought she had knowledge of a manuscript of the Latin fabulist, which has not come down to us. The scenes of several of her lays are laid in Bretagne, which sometimes means Britany in France and sometimes Great Britain. Chaucer's fable of "The Cock and The Fox," which form the ground-work of "The Nonnes Preester Tale," is borrowed from her, and he probably refers to her in the Prologue to the "Frankeleines Tale," when he says

> "These olde gentil Bretons in hir dayes
> Of diverse adventures maden layes;
> And on of hem have I in remembrance
> Which I shall saye with good will as I can."

"The Flower and the Leaf," (written about 1450), and Chaucer's are Dream," first published in 1595, both wrongly attributed to Chaucer, simply translations from her lay of that name, and her "Lay of Lliduc." In 1479, Caxton published a poem called "Temple of Glass," said to have been written by Lydgate, which strongly resembles Chaucer's "House of Fame," in which the poet sees a vision of a glass temple, on the walls of which are engraved stories from Virgil's "Æneid" and Ovid's "Epistles." The images in both these are similar to Marie's "Sir Gugmer." Thomas Chertre, a writer of minstrels, in the time of Henry VI, left, as far as we know, only one poem called "Launfal Miles," and this simply a translation from Marie. Like many others, she has left her name behind her, and her works which she feared others would steal the glory of, have been stolen, but of her personal history we know but very little. We find her to have been a woman of excellent principles, and she somewhere declared that whoever received from heaven the talent of poetry ought to employ it to render men happy.

EPSILON, New Bedford, Mass.

DISCOVERIES AND INVENTIONS PREFIGURED IN DREAMS. (p. 560, *c.*) Amos Whittemore's card machine, for which he sold the patent in the United States for $150,000, was dreamed out. (See Am. Cyclopædia, Article—*Whittemore.*

N. B. WEBSTER, Norfolk, Va.

FAMOUS HORSES. (p. 479 *f.* 548.) The Horses of Fiction. My former paper treated of the horses of fable, and in the following I have attempted an alphabetical arrangement of such steeds as figure in the pages of poetry and romance:

Alfana—The name of Gradasso's horse in Ariosto's "Orlando Furioso."

Aligero Clavileno, in Cervantes' "Don Quixote," (Pt. II 3, c. 4, 5), was the wooden horse on which his hero mounted, in order to disenchant the infanta Antonomasia and her husband, who were shut up in the tomb of queen Maguncia, of Candaya. It was this horse, constructed by Merlin, and controlled by a wooden pin fixed in its forehead, that Peter of Provence, employed to abduct the fair Magalona, and its prototype is to be found in the "The Arabian Nights." A somewhat similar legend is attached to Cambuscan's "steed of brass, which between sunrise and sunset, would carry its rider to any spot on earth." (See Chaucer, "The Squire's Tale.")

Aquiline was the steed of Raymond, in Tasso's "Gierusalemme Liberata." This horse was bred on the banks of the Togus, and its name signifies "like unto an eagle." In Book VII, its birth is thus described:

> There the fair mother * * *
> With open mouth, against the breezes held,
> Received the gale with warmth prolific filled:
> And (strange to tell), inspired with genial seed,
> Her swelling womb produced this wondrous steed.

(See also Virgil's "Georgics," III, 271-277.)

Arcos Barbs, the war-steeds of Arcos, in Andalusia. They figure extensively in Spanish ballads.

Arundel, the charger of Bevis of Southampton, where exploits are recounted in Drayton's "Polyolbion." The name signifies "swift as a swallow," from the French "hirondelle."

Bayard—The swift steed of the four sons of Aymon, whose adventures are recounted by Villeneuve, in his "Les Quatre - *Fils* Aymon." It grew larger or smaller according to the number of the sons which mounted it. Tradition states that one of its footprints may still be seen in the forest of Soignes, and another on a rock near Divant. The name, which is applied to any valuable or wonderful horse, signifies "a high boy."

Bayardo—The horse of Rinaldo, in "L'Orlando Furioso." It was once the property of Amodis of Gaul, and was found by Malagigi, *the* wizard, in a cave guarded by a dragon, which he destroyed. According to tradition, it is still alive, but nobody can hope to control it, as it flees at the approach of man.

There are three stones about thirty yards apart, near Sleford,

(Eng.,) called Bayardo's Leap. The story goes that Rinaldo was riding on his horse when the "local demon" mounted behind him, but the animal in its terror took three tremendous leaps and unhorsed the fiend.

Bevis is the horse of Lord Marmion, in Scott's poem of that name. The word is of Scandinavian origin, and signifies "swift."

Brigliadore, in Spencer's "Faerie Queene," is the steed of Sir Guyon. The word means "golden bridle." The name of Orlando's charger has a similar signification.

Bronyomarte, in Smollett's "Adventures," &c., was the sorrel horse of Sir Lancelot Groves. The name means "a mettlesome sorrel."

Capilet—The horse of Sir Andrew Aguecheek, in Shakespeare's "Twelfth Night (III, 4).

Comrade, in Grimm's "Goblins," was the fairy horse of Fortunis. It knew the past, present and future, had a human voice, and ate but once a week.

Curtal—The horse of Lord Lafew, in Shakespeare's "All's Well that Ends Well" (II, 3).

Dapple—The name of Sancho Panza's ass, in Cervantes' "Don Quixote."

Frontalletto, in "L'Orlando Furioso," is the steed of Sacripant, the king of Circassia. The name signifies "little head."

Frontino, in "L'Orlando Furioso," is the horse of Rogero and also of Bradamante. It was once called Balisarda. Cervantes, in "Don Quixote," refers to this animal, as "the renowned Frontins, which Bradamante purchased at so high a price," &c.

Grave, in the "Niebelungen-Cied," is the horse of Siegfried, whose swiftness exceeded the winds. The name signifies "gray-colored."

Grizzle, in Coombe's "Three Tours of Dr. Syntax," was the horse of the hero. It was all skin and bones.

Haizum, in the "Koran," is the horse of the archangel Gabriel.

Hudibras' Horse. Butler describes it as follows:

The beast was sturdy, large, and tall,
With mouth of meal and eyes of wall;
I would say eye, for he had but one,
As most agree, though some say none.
He was well stay'd, and in his gait,
Preserved a grand majestic state.
At spur or switch no more he skipt,
Or wended pace though Spaniard whipt:
And yet so fiery, he would bound,
As if he griev'd to touch the ground.

Kelpie—A spirit of the waters in the form of a horse, who in several respects corresponds with the Neck of the northern nations. It is found in the fairy mythology of Scotland. Graham, in his "Sketches

of Perthshire (p. 245) says, "Every lake has its Kelpie or Water-horse, often seen by the shepherd, as he sat in a summer's evening upon the brow of a rock, dashing along the surface of the deep, or browsing on the pasture-ground upon its verge. Often did this malignant genius of the waters allure women and children to his sub-aqueous haunts, there to be immediately devoured. Often did he also swell the torrent or lake beyond its usual limits, to overwhelm the hapless traveler in the flood."

Nobbs—The steed of Dr. Dobbs, in Southey's "The Doctor."

Passe Brewell—The charger of Sir Tristram, one of the Knights of the Round Table.

Rabicano—The name of Astolpho's horse in "L'Orlando Furioso." Its sire was Wind, its dam Fire, and it fed on unearthly food. Argalio's steed in "L'Orlando Inamorato," has the same name.

Reksh, was the horse of Rustam, called the Persian Hercules. (See Matthew Arnold's "Sohrab and Rustam.")

Rosinante—The celebrated horse of Don Quixote, all skin and bones. (See Cervantes for extended description.)

Vegliantino—The steed of Orlando. The word signifies "the little vigilant one."

The next, and concluding paper on "Famous Horses," will embrace the horses of history. CAXTON, New York City.

ZODIAC: SYMBOLICAL MAN. (p. 416.) Like most talismanic symbols devised to conceal ignorance or excite fear, the origin and true import of the symbolical man is veiled in uncertainty, and its significance is interpreted in various ways. It is reasonable to suppose, however, that the object in placing the signs of the zodiac around the man, was to add strength to the belief that all celestial and terrestrial phenomena were effected solely by the will of the gods, for the welfare and discomfiture of mankind.

This figure is said to have made its first appearance as a frontispiece in an early translation of the "Almagest," a celebrated book composed by Ptolemy, being a collection of the great number of the observations and problems of the ancients relating of astronomy and geometry, but especially the latter. Other authorities give the "homo signorum" a much later date, deriving him from Peter of Docia who flourished at the begining of the 14th century. Certain it is, however, that in a German almanac of 1502, printed by Johannes Froschauer, the figure is marked with points referring to the signs of the Zodiac,

which are intended to indicate favorable or unfavorable times of letting blood. The figure is accompanied by the legend :

In dieser Figur sehet man in welchem
Zeichen gut, mittel oder bös lassen sey.

In a black-letter almanac of 1609, professedly written by T. Deckers, we find the following :

" At the beginning of everie almanacke it is the fashion to have the body of a man drawne as you see, and not only baited, but bitten and shot at by wilde beasts and monsters. And this fellow they that lye all the yeare long (that is to say those that deal in Kalendars) call the ' Man of the Moone ' or the ' Moone's Man."

The figure was finally retained in almanacs after the significance had disappeared. CAXTON, New York City.

TRANSFORMATION OF WORDS. (p. 560, *c.*) The English modes of rendering foreign words have very generally been an inheritance from the Norman conquerors, who in more ways than one perverted our Saxon orthography. Finding that the Saxon and not the Norman-French would be the English language, they changed the spelling to accommodate their ways of sounding letters. So, accordingly, German-Italian, and other proper names underwent analogous transformations. Florence is from the Latin Florentina, thus " Frenchified." Leghorn seems to be an example of the old custom of using *g* as interchangeable with *v*, *u*, *w*, *b*, *f*, and *h*. " DJAFAR " should remember Voltaire's definition of etymology, as a science in which vowels signified nothing, and consonants very little. *Vienna* is the Latin orthogrraphy of Wien, and *Cologne* the Norman mode of rendering *Colonia*.

Such transformations have been common in all ages. The Sanskrit *jna* becomes *gnoeo*, *noseo*, *kuno*, *ken*, *can;* the old Aryan *daeva*, comes to us as *devil* and *deity;* the Latin *filius* appears in Spanish as *hijo*. Think of *lady* as *bandhu*, the binder and encloser.

More absurd, however, is the Greek, Latin, and modern fashion of changing proper names; as Zeus and Amon into Jupiter, Here into Juno, Artemis into Diana, Demeter into Ceres, Poseidon into Neptune, Asar and Asi into Osiris and Isis, also into Bacchus and Ceres. The newer names are caricatures of the old gods. What judgment shall we pass on the immodest fashion of using vulgar French nicknames, like Susie, Maggie, Nellie, etc., in place of *proper* names? A. WILDER, M. D., Newark, N. J.

PALINDROMES. (p. 519, 539.) Here is a chapter containing some good examples of palindromes: The first is "A Doctor's Advice to a Dyspeptic."

Play with work blend, keep warmish feet,
Away drive trouble, slowly eat;
Air pure breathe and early rise,
Beware excess, take exercise.

Exercise take, excess beware,
Rise early and breathe pure air;
Eat slowly, trouble drive away,
Feet warmish keep, blend work with play.

Adam's introduction to Eve was:

Madam, I'm Adam.

Among others are the inscription on a font mentioned by Jeremy Taylor:

NIPHON ANOMHMA MH MONAN OPHIN.

In girum imus noctu, non ut, consumimur igni.

Si bene te tua laus taxat sua, laute tenebis.

Sole medere pede ede, perede melos.

Subi dura a rudibus.

Et necat eger amor non Roma rege tacente.

Sum mus ore, sed is sum mus, si des ero summus.

Roma reges una non anus eger amor.

This inscription surrounds a figure of the sun in the mosaic pavement of Sa Maria del Fiari at Florence.)

En giro torte sol ciclos et rotor igne.

In the following line each word, as well as the entire sentence is a palindrome:

Odo tenet mulum, mappam madidam tenet Anna.

The following line, besides being a palindrome

Sator arepo tenet opera rotas,

can be arranged in a square, when it will be perceived that the first letters of each of its words, spells its first word, "Sator"; and the second letters, "arepo," and so on:

Sator
arepo
tenet
opera
rotas.

In the time of Queen Elizabeth, a noble lady who had been forbidden to appear at court in consequence of some suspicions against her, took for the device on her seal, the moon partly obscured by a cloud, with the palindromic motto:

Ablata at Alba—"*Secluded, but pure.*"

John Taylor, the water-poet, wrote:

Lewd did I live & evil I did dwel.

Another English palindrome is:.

Snug & raw was I ere I saw war & guns.

The following was put into the mouth of Napoleon the Great:

Able was I ere I saw Elba.

The best California palindrome that I have seen is the following:

Yreka Bakery.

Here are some recent examples that I have observed:

Scandalous society and life make gossips frantic.

Badly governed and fearfully troubled now is Ireland

Carefully boiled eggs are good and palatable.

She sits lamenting sadly, often too much alone.

Man is noble and generous often, but sometimes vain and cowardly.

Bei Leid lieh stets Heil die Lieb.

Palindromes are sometimes called Sotadic verses, from Sotades, a Thracian poet, (250 B. C.,) their inventor, though a higher (or lower) authority is sometimes given; the first palindrome having been, according to one account, the impromptu of an unfortunate demon, while carrying, most unwillingly, a portly canon, of Combremer from Bayeux to Rome; it reads the same either backward or forward, which is the essential of a palindrome:

Signa te, signa temere me tangis et angis,
Roma tibi subito motibus ibit amor.

Another legend refers this palindrome to Satan himself, while carrying St. Martin on his shoulders. Its translation is as follows:

"Cross yourself, cross yourself; you annoy and threaten me unnecessarily; for, owing to my exertions, you will soon reach Rome, your object."

Lyon verses are akin to, and often confounded with, palindromic verses, but they differ from the latter, as not only the letters but each entire word is reversed in its position, in the sentence; therefore, they have not the same meaning, forward and backward like the palindrome, but form a new sentence, which is generally an answer to the original one. The inventor of this style of verse was Sidonius Apollinaris, a native of Lyons, from whence, probably, the name is derived. The following, attributed to Politian, is a good example. It applies to Cain and Abel:

ABEL.—Sacrum pingue dabo, nec macrum sacrificabo.
CAIN.—Sacrificabo macrum nec, dabo pingue sacrum.

The following epitaph in Cumwallow church-yard, Cornwall, is an example of Lyon verse:

Shall we all die? we shall die all;
All die shall we—die all we shall.

Again: Odo tenet mulum, madidam mappam tenet Anna.

Laus tua non tua fraus, virtus non copia rerum,
Scandere te faciunt hoc decus eximium.

I shall conclude with the following palindromic enigma, leaving the solution to your readers:

First find out a word that does silence proclaim,
And that backwards and forward is always the same.

Then next you must find a feminine name,
That backwards and forward is always the same.

An act, or a writing, or parchment whose name
Both backwards and forward is always the same.

A fruit that is rare whose botanical name
Read backwards and forward is always the same.

A note used in music which time doth proclaim,
And backwards and forward is always the same.

Their initials connected a title will frame
That is justly the due of the fair married dame,
Which backwards and forward is always the same.

CAXTON

COMPOSITIONS IN DREAMS. (p. 560 *c*.) While the following items are not directly called for by the propounder of the query on discoveries and inventions in dreams, yet I think they may be of interest to your readers on the subject of dreams:

Condocet is said to have attained the conclusion of some of his most abstruse, unfinished calculations in his dreams.

Franklin makes a similar admission concerning some of his political projects which, in his waking moments, sorely puzzled him.

Goethe says in his "Memoirs:" "The objects which had occupied my attention during the day often reappeared at night in connected dreams. On awaking, a new composition or a portion of one I had already commenced, presented itself to my mind. In the morning I was accustomed to record my ideas on paper."

Coleridge composed his poem of the "Abyssinian Maid" during a dream.

Something analogous to this is what Lord Cockburn says, in his "Life of Lord Jeffrey:"

"He had a fancy that though he went to bed with his head stuffed with the names, dates, and other detail of various causes, they were all in order in the morning; which he accounted for by saying that during sleep 'they all crystallized round their proper centers.'"

Sir John Herschel is said to have composed the following lines in a dream:

"Throw thyself on thy God, nor mock Him with feeble denial;
Sure of His love, and, oh! sure of His mercy at last!
Bitter and deep though the draught, yet drain thou the cup of the trial,
And in its healing effect, smile at the bitterness past." OBSERVER.

SIBYLLINE BOOKS. (p. 448, *m*; 474.) The following additional information on this subject may be of interest. The name is applied to a collection of Greek poetry, made by Pagan, Jewish, and Christian sibyllists, and compiled A. D. 138–167. It is in eight books, relates to Jesus Christ, and is entitled *Oracula Sibyllinia*.

Martin Capella says there were but two sibyls, the Erythræan, *i. e.* the famons Cumæan sibyl, and the Phrygian. Jackson, in his "Chronologic Antiquities," maintains on tbe authority of Ælian that there were four—the Erythræan, the Samian, the Egyptian, and the Sardian. Later authorities usually give ten, and do not confound the Erythræan and the Cumæan as above. This seems to have been the number in Rabelais' time, for he says, in "Gargantua and Pantagruel," III, 16: "How know we but that she may be an eleventh sibyl or a second Cassandra?"

The monks of the Middle Ages reckon twelve sibyls, each having a distinct prophecy and emblem, as follows:

The Lybian—"The day shall come when men shall see the King of all living things." Emblem, a lighted taper.

The Samian—"The Rich One shall be born of a pure virgin." Emblem, a rose.

The Cumæan—"God shall be born of a pure virgin and hold converse with sinners." Emblem, a cradle.

Sibylla Cumāna—"Jesus Christ shall come from heaven, and live and reign in poverty on earth." Emblem, a crown.

The Erythræan—"Jesus Christ, son of God, the Savior." Emblem a horse.

The Persian—"Satan shall be overcome by a true Prophet." Emblem, a dragon under her feet, and a lantern.

The Tiburtine—"The Highest shall descend from heaven, and a virgin be shown in the valleys of the deserts." Emblem, a dove.

The Delphic—"The Prophet born of the virgin shall be crowned with thorns." Emblem, a crown of thorns.

The Phrygian—"Our Lord shall rise again." Emblem, a banner and a cross.

The European—"A virgin and her son shall flee into Egypt." Emblem, a sword.

The Hellespontic—"Jesus Christ shall suffer shame upon the cross." Emblem, a T cross.

Sibylla Agrippina—"Jesus Christ shall be outraged and scourged." Emblem, a whip.

Amalthæa, of Cumæ in Æolia, the most famous of the sibyls, according to Livy, offered her nine books to Tarquin the Proud. The offer being rejected, she burnt three of them, and after a year offered the remainder at the same price. On being again refused she burnt three more, and after a similar interval asked the same price for the last three. The demanded price was paid, and she never made her appearance again. The three surviving books were preserved in a stone chest under ground in the temple of Jupiter Capitolinus, and committed to the charge of custodians chosen in the same manner as the high priests. Their number was at first two, then ten, and ultimately fifteen. The books were destroyed by fire A. D. 670. When the sibylline books were destroyed all the floating verses of the several sibyls were carefully collected and deposited in the new temple of Jupiter. Varro informs us that the prophecies were written in Greek upon palm leaves. CAXTON, New York City.

THE CHALDEAN SAROS, (*p.* 590, *m.*) The period known as the "Chaldean Saros," Burritt's "Geography of the Heavens" p. 221, 5th edition, says, was discovered by the Chaldeans and used by them in calculating eclipses. The grand period consists of 224 lunations: or *48 years, 11 days, 7 hours, 42 minutes, 31 seconds.* (If there are *four* leap years in this interval, add 11 days; but if there are *five*, add only ten.) The sun, moon, and earth, will return so nearly in the same position with respect to each other, that there will be *a regular return of the same eclipses for many ages.* If, therefore, to the mean time of any eclipse, either of the sun or moon, we add the Chaldean Saros of 18 years, 11 days, 7 hours, 42 minutes, 31 seconds, we shall have the return of the same eclipse. In this period there are usually 70 eclipses: 41 of the sun, and 29 of the moon. This mode of predicting eclipses will hold good for a thousand years. This same statement is made in the revised and corrected edition of Burritt's work by Prof. O. M. Mitchell, page 250.

ANDREW SMITH.

A PROTEST. (p. 565.) Allow me to protest, in the interest of truth, against an ilustration of antique speling in yur June No. Yu uze the letr Jj in representing 13th century orthografy when it is notorius that this new letr Jj was not introdust until Crommel's time, or the midle of the 17th century, being got by tailing Ii. To employ it as yu hav done is quite as great an anacronism as to imply that the telephone was in use 400 years ago.

Again, not until 1630, were U and V separated and assigned each its definit value as now, but they wer uzed interchangeably much as we stil uze Y for I, sometimes, as in *sympathy*, and I for Y, as in *spaniel*, with our other absurd transmutations. This use of U and V is ilustrated by "Leaue vs not vnto ovrselves."

Again, at that early day, I believ it was not comon to have W as a separat letr. The V was simply dubld; thus, VV; whence our od name dubl-yu for it, V being then called *yu*. This use of two V's for W continued for a ful century after Caxton, or until about the close of the 17th century. Had yu made the changes indicated yu wud hav been folowing the original manuscript more closely and the diference in orthografy wud hav been even more striking, showing our slow but stedy advance.

I hav before me a copy of *Tristram* in French in which j, &c., ocur, but on inspection of a *fac-simile* of the manuscript, which is coëval with that yu copy, this is not waranted, but must be put down to the eror of modern copyists. I do not dout but that this wil be true of the manuscript yu copy, Locke and others being responsibl.

ALEXANDER HAMILTON, Port Hope, Ontario.

The "antique speling," which our correspondent protests against, is the Manuscript of Henry VI, or what is known among the fraternity as the *Leland Manuscript*, which was published in reply to "ALLEN P. WHEELER'S" question. We have seen but two prints of the document as mentioned on page 565, and those two varied in their orthography, showing that each was copied from a different source; yet of the two the one in *The Amaranth* is the most uniform in orthography. In both undoubtedly there may be clerical errors. There are doubts of its genuineness, even among "the brethren;" and that all may receive more light on the subject, we publish an article from McKenzie's "Masonic Cyclopædia," p. 448.

LELAND MANUSCRIPT. (p. 565.) "This manuscript has been rejected by t he best authorities, although it has been repeatedly reprinted, and the original, after having been diligently sought for, is nowhere to be found in the Bodleian Library. It was first printed at Frankfort, together with a forged letter from John Locke in 1748, and republished in England in the *Gentlemen's Magazine*, 1753 (p. 417). It is now universally given up, although it excited a hot controversy among Masonic critics. Hallliwell, Lessing, Keller, and Findel have opposed it; and also Mackey gives it up. Krause, Fessler, Lenning, Reghellini, Preston, Hutchinson, Calcott, and Oliver pronounce for it."—*McKenzie's Masonic Cyclopædia.*

THE SEVENTH SON. (p. 543, *f.*) The Akkadians and their successors attach divine powers to the number *seven*, because the planets were seven in number. Thus Saturn as the seventh planet had superior sanctity, and they also all hallowed the seventh day of the week. The Healing Art was always more or less blended with astrology, and was, as its followers still seek to make it, a kind of priestcraft and caste-distinction. Hence the seventh son was regarded a divine genius for healing, and other sacred functions. A. WILDER, M. D.

VALUABLE BIBLES. (p. 84.) A bookseller in Bristol, England, recently catalogued a Bible which is assumed to have belonged to John Milton. On the margin of a page, apparently in Milton's own handwriting, are the following lines:

When that day of death shall come,
Then shall nightly shades prevaile—
Soon shall love and music faile—
Soon ye fresh turf's tender blade
Shall flourish ore my sleeping shade.
J. MILTONIUS, M. A. C. Coll.

Underneath is a pen-and-ink portrait profile, and below is writen:

"MYSELF, 1640,"

This old relic will probably bring a higher price than Milton in his life time could get for the whole of "Paradise Lost." J. Q. A.

FATHER OF HIS COUNTRY. (p. 543, *h.*) The following have borne this distinguished honor:

Cicero, who broke up the Cataline conspiracy, B. C. 106-43.
Julius Cæsar, after he had quelled the Spanish insurraction, 100-44
Augustus, *Pater atque Princeps*, 63-31 to A. D. 14
Cosmo de Medici, A. D. 1389-1464.
Andria Dorea, called so on his statue at Genoa, 1468-1560.
Andronicus Palæologus, assumed the titlc, 1260-1332.

QUESTIONS.

a. From what book or writings does Saint Paul get the names of Pharaoh's two magicians? He says, (2d Timothy III, 8,) "Now as Jannes and Jambres withstood Moses." We do not find the names in the Old Testament. OBSERVER.

b. In Bishop Berkeley's poem "On the Prospect of Planting the Arts and Learning in America," is the following line:

"The four first acts already past."

We are now taught to say and write "first four," "first three," and "first two," as there can be but *one first.* Will some one give some quotations from our literature to show if "two first," etc., has been as generally used as "first two?" OBSERVER.

c. Is the word "Aidenn" used for Eden at any time previous to Poe's use of that word in "The Raven:"

"Tell this soul, with sorrow laden, if, within the distant Aidenn."

Also has it been used by any writer since? OBSERVER.

d. It is stated that Julia Ward Howe once awoke near midnight, and immediately became inspired to write a poem, and arising, she found her table and writing materials and wrote down the poem, all without any light, and then again returned to her couch. The poem was published. Will some one furnish it. X. Y. Z.

e. Who is the author of the following lines, and to what do the words in Italic refer?

"They melt into thy yeast of waves, *which mar*
Alike the Armada's pride and spoils of Trafalgar." J. Q. A.

f. Will some one give the origin and meaning of the name *Uglow.*
M. A. UGLOW, Providence, R. I.

g. If your reading for life was to be limited to *ten volumes*, what authors would you select! Of course a variety of selections would be made by persons of different literary tastes. Will some of your readers answer this query? JENNIE BESS PARKER, Providence, R. I.

h. On page 586 of N. AND Q. you publish the names of "the one hundred greatest men," which indeed is an interesting list; but when we see our great country represented by only three, yea, only *three per cent*, I am led to ask your readers to give "the hundred greatest men" in the United States of America—our country—has produced. I shall send you my list soon. Let there be ten names in ten classes, (instead of 108 names in eight classes, as per your correspondent's list.)

Art, Divinity, History, Journalism, Industry (inventors, discovers, philanthropists), Philosophy, Poetry (poets, dramatists, novelists), Science, Statesmen, and Warriors. J. PAYSON SHIELDS.

a. Can you give me the origin of the name of "Hooksett?" I understand that before the town was incorporated the "Falls" were called "Isle du Hooksett." S. H.

b. What was Foucault's experiment for showing the rotation of the earth? J. Q. A.

c. What was Fizean's experiment for determining the velocity of light? D. R. A.

d. What was Plateau's experiment for showing the rotation of fluids when relieved from the influence of terrestrial gravitation? J. M. NYE.

e. Why are there two changes in the otherwise straight northern boundary line of Connecticut? MISS MYRA B. A.

f. The old "American Preceptor" contains a piece entitled "Running for Life," taken from a work called "Bradbury's Travels." Evidently he traveled in the West. Who was Bradbury, and when did he travel in the West? Can the book be obtained? A. M. A.

g. Can any authority for second marriage be found in the New Testament? In the Prologue to Chaucer's "Tale of the Wife of Bath" (modernized 1795) is the following:

"But one was told, not longe time agon is,
That sithen Crist ne wen never but oneis
To wedding, in Cana of Galilee,
That by that like ens ample taught he me,
That I ne shulde wedded be but ones.

Dryden renders the passage as follows:

"Christ saw a wedding once, the Scripture says,
And saw but one, 'tis thought, in all his days:
Whence some infer whose conscience is too nice,
No pious Christian ought to marry twice." J. Q. A.

h. Will some person give an account of the ceremony for the canonization of a saint? Z.

i. What was the shape of the sacred shield of Mars, claimed by the ancients to have fallen from heaven in the reign of Numa? Plutarch says, according to Anthon's "Classical Dictionary," that "they are neither circular, nor yet, like the pelta, semicircular, but fashioned in two crooked indented lines, the extremities of which, meeting close, form a curve." Is this the form: (≍); or, should it be more longthened? G. S. CLARK.

j. Who is Jodelle the poet who is credited with having written these lines on Michael Nostradamus, a physician at Salon, 1563-1566:

"Nostra damus cum falsa damus, nam fallere nostrum est;
Et cum falsa damus, nil nisi nostra damus." J. J.

k. What is the English of the following line from Lucretius, found in Dr. Tayler Lewis's work, "Plato Against the Atheists, or the Tenth Book of the Dialogue on Laws," page 275:

De nihilo nihil, in nihilnm nil posse reverti. J. J.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"Nothing is beautiful but the Truth."

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The Reason Why Father Adam Ate the Apple.

The following article is credited to an Hungarian newspaper, and translated into English by Sigismund Voyits, Esq., New York:

The reader will pardon me if my figures should cause him some little trouble. These may seem to you very dry at first, but only for a few moments, and then your imagination will have free scope.

It is the opinion of nearly all who believe the Bible, that mankind would have remained immortal if Father Adam had not been so weak as to yield to the entreaties of Eve, and bite the apple, thus showing to all the world who was the first to submit to petticoat government; hence death is in consequence of a bite, and if Father Adam had taken a more wholesome nourishment, he would still be living and could enjoy the society of his numerous family, as well as to note their wonderful progress. Now the question is, could he find sufficient room for himself and family to live comfortably? or, how would the earth look if Father Adam and Mother Eve's offspring were still living?

Now take a piece of paper and pencil and follow me attentively, because it is very easy to make mistakes in such figures as ours will be.

Suppose that each married couple from the time of Adam had only three children—which all will allow is not an exaggeration. Suppose also, that since the birth of Adam until now, that 6,000 years only have elapsed, and that a man did not enrich the world with a little citizen until 30 years of age,—which suppositions you will readily observe do not correspond at all with the reality.

If, therefore, the increase of generations since Adam be taken only

two hundrd times, proportioning 2 (a married couple) to 3 (three children), we receive a geometrical progression, the first of which is 2, the pointer $\frac{3}{2}$ and the number of members is 200.

To enable us to make the addition of this progression we will use the following formula:

$$S = A.\frac{q^n - 1}{q - 1}$$

Which is according to the suppositions previously made in this case:

$$S_{(\text{Total})} = 4\left[\frac{2}{3}\right]^{200} - 1.$$

Now we must take the logarithmic tables, and then we shall discover that if since Adam's time all persons born were living, the population would be—a trifling matter—661,108 quintillions, according to English notation.

I can see an ironical smile on your face, and hear you say: "And what of it? What is the use of annoying us with those dry figures, telling us there would be in the world only 661,180 quintillions of people?"

You will excuse me if I state openly, looking into your eyes, that you pronounce those figures mechanically, without having the least idea of what they mean.

661,180,000,000,000,000,000,000 !

A few examples will show whether you have the idea. Let us see:

The surface of the whole earth contains 9,000,000 geographical square miles, or, in smaller measure not quite 5,347 billions of geographical square feet. Supposing that since Adam not one person had died, and we wanted to place them, — how large a space can we give to each person? One square foot, perhaps? True, one foot is not much, and if it should be necessary to place mankind so that one person would stand on the shoulders of another, occupying that square foot, the position would hardly be the most agreeable; and, perhaps, you think there would be room enough if we include the surface of the oceans? I am sorry that I must state that you are very much mistaken; even if people could live in this manner (like herrings), there would not be room enough for more than 5,347 billions. What would we do with the rest of them?

You do not mean to say that one square foot is too much space for one person to occupy, or that we must be more economical? I answer, even this would not do. Admitting that 3, 5, or 10 persons could be placed on one square foot, although it exceeds all possibility, we would still be in a dilemma; for if the space be not sufficient for

that number, wher shall we put 123 trillions? You will admit that such a thing would be impossible.

If this be impossible, let us place them one above the other. We do not care now for the rest of the crowd but will occupy ourselves with that one person, who is in possession of that one best square foot; for example, the one who is sitting comfortably on your chair while you are reading these exciting lines. The place occupied by that person is claimed by 123 trillions more; and to enable us to satisfy partially those 123 trillons, we will commence to place them on the shoulders of each other; that is, the second on the shoulders of the first, the third on the shoulders of the second, and so on to the end of 123 trilllons. In this manner, each person placed as closely as we could pack flour bags would form a living column that would repeat itself 5,347 billions of times. But we do not care about the other columns; we will talk of the one that ascends from your chair, the lowest member of which you are. What do you think the height of such a column would be?

Suppose each person's height to be only four feet — the reader is probably taller — the reckoning is very simple; each living column would be 492 trillions of feet high, or 20,000 billions of geographical miles. The topmost member of this column (your youngest grandchild), would be 1,000 millions of times further from you than the sun is from the earth. Imagine now such a column to be each square foot of the earth and also on the ocean's surface, they would not only displace the sun and the moon, but also all the stars that we know.

It seems to me that your head begins to turn dizzy now, therefore, I shall only bring one more example to show you how much 661,180 quintillions are, the figures that made you shrug your shoulders at the beginning.

Now, let us return to the column ascending from your chair. We will suppose you have just finished reading the newspaper, and feel that the column is heavier than before. This feeling induces you to ask your youngest grandchild, who is topmost on the column, why the pressure is so great. I suppose you to be a person progressing with the genius of the age, and that you have not neglected to establish a telegraph between yourself and your youngest grandchild, and, of course, can send and receive messages at any time. It is now, we will say, nine o'clock in the morning, and you have sent for an answer. About what time do you expect an answer?

The reply is very simple. Knowing that the electric spark is a very fast messenger and runs 60,000 miles in a second, how much time is required to make the jump of 20,000 billions of miles that exist between you and your youngest grandchild? Quick! It is hardly worth reflecting upon. Your grandchild will receive the message in 333,000 millions of seconds, which make 10,000 years. If your grandchild

answers immediately, you can easily ascertain in 20,000 years what your little grandchild was doing this morning. It is to be regretted that at that time he will not be the youngest grandchild, but an old man 20,000 years of age, and very likely he will be about one trillion times grandfather himself.

This is enough. It is sufficiently shown that you hardly understood the meaning of the figures—661,180 quintillions! It is also sufficiently shown how necessary it was for Father Adam and Mother Eve to bite the apple, otherwise they would have caused us an innumerable number of inconveniences.

PRIVATE FORTUNES OF GREAT PERSONAGES. Crœsus possessed in landed property a fortune equal to £1,700,000, besides a large amount of money, slaves, and furniture, which amounted to an equal sum. He used to say that a citizen who had not a fortune sufficient to support an army, or a legion, did not deserve the title of a rich man.

Æsopus paid for one single repast £80,000.

Antony, at the time of the assassination of Julius Cæsar, was in debt to the amount of £300,000. He owed this sum on the Ides of March, and it was paid before the Kalends of April. He squandered £147,000,000 of the public treasury.

Appius squandered in debauchery £500,000, and finding, on examination of the state of his affairs, that he had only £80,000, he poisoned himself, because he considered that sum insufficient for his maintenance.

Cæsar, before he entered upon any office, owed £2,995,000. He had purchased the friendship of Curio for £500,000, and that of Lucius Paulus for £300,000.

Caligula spent for one supper £80,000.

Cleopatra, at an entertainment, gave to Antony, dissolved in vinegar, a pearl worth £80,000, and he swallowed it.

Clodius, the son of Æsopus, the Comedian, swallowed one worth £8,000.

Heliogabalus paid for one supper £20,000.

Julius Cæsar gave Servilla, the mother of Brutus, a pearl of the value of £40,000.

Lucullus paid for some of his usual repasts £20,000. The fish from his fish-pond were sold for £35,000.

Milo's debts amounted to £600,000.

Seneca, the philosopher, had a fortune of £3,500,000.

Tiberius left at his death £23,625,000, which Caligula spent in less than twelve months.

Vespasian, on ascending the throne, estimated all the expenses of the State at £35,000,000.

OLLA-PODRIDA. VI.

The title "King of Ireland" was first given to an English king by the Pope who conferred it on Henry II, though it was not regularly added to the royal dignities until assumed by Henry VIII, in 1541; before that time the dominion of the English sovereigns over that island was usually expressed by the the title "Lord." The title of "Defender of the Faith" belonged anciently to the English kings, but not generally assumed by them. Writs in the time of Richard II are frequently found to have the expression, "We are and will be Defenders of the Catholic Faith." It was renewed by Pope Leo X, in 1521, and given to Henry VIII, for his "Assertio VII, Sacramentorum Adversus Lutherum," which he wrote against Luther's "Babylonish Captivity of the Church." Upon the suppression of the monasteries, the Pope issued a bull annulling the title, but the English Parliament confirmed the title, and Henry became acknowledged as the "Supreme Head of the Church." Before the reign of Henry VIII the sovereigns were addressed as "My Liege," except Henry IV, who was spoken to as "Your Grace;" Henry VI, as "Excellent Grace;" Edward IV, as "Most High and Mighty Prince;" and Henry VII, who was sometimes addressed as "Your Grace." In 1519, the emperor Charles V, of Spain, had assumed the high sounding title of "Majesty." The polished French monarch Francis I, in his interview with Henry, 1520, complimented the latter as "Your Majesty." Elizabeth was addressed as the "Queen's Highness," and "Queen's Majesty." James I completed the present style of "Most Excellent Majesty," or "Sacred Majesty," the latter being an allusion to the sanctity of the royal person. James I was the first to style himself "King of Great Britain." Before him Britain was in general used in the style of the sovereigns, to signify England and Wales. Alfred, however, had been called "Governor of the Christians of Great Britain;" Edgar, "Monarch of Britain;" Henry II, "King of Britain;" and John, about the same, "Rex Britonium." The title of Victoria is "Her Most Excellent Majesty Victoria, of the United Kingdom of Great Britain and Ireland, Queen, Defender of the Faith, Sovereign of the Orders of the Garter, Thistle, Bath, St. Patrick, St. Michael, St. George, and Empress of India."

In 1340, Edward III, a grandson of Philippe le Bel, considered

himself heir to the throne, and quartered the arms of France with those of England. The arms were many *fleurs-de-lys* dotted over a blue ground. In 1406, the number was reduced to three. The arms were borne by twenty-one successive sovereigns, but not by the Commonwealth. In 1801, George III, by royal proclamation, removed them from the English arms.

Geoffrey, Earl of Anjon, husband of Matilda, Empress of Germany, during a pilgrimage to the Holy Land, placed a sprig of broom on his helmet. This was the origin of the sirname of a Norman family, Plantagenet, from *planta genista.* Some popular stories call this the same as the plant from which our brooms are made. It is not so. The botanical name is *Cytisus Scaporius*, while our brooms are made from *Sorghum Saccharatum.*

In Watson's "Annals of Philadelphia," the story is told of Franklin as having discovered a seed still adhering to an imported broom, and planted it, from which he raised a crop of seeds, and these he distributed about the country, from which have sprung all the broom corn since used. This is denied by Parton in his "Life of Franklin." The sage obtained the seed from Virginia, and besides planting the seeds in Pennsylvania, sent little packages of it to Boston and other places. In 1790, at Byberry township, now a part of Philadelphia, was commenced the first domestic manufacture of brooms, by Benjamin Atkinson. He raised the corn and made brooms for four years, when he assoicated his business with Bazeleel Croasdale. They jointly supplied Philadelphia and the neighboring towns, and occasionally Baltimore and New York, until 1815 or 1816, when others began to engage in the business. The first they made were round and secured at the neck by horn instead of twine and retained in its place by a wooden plug. The handles were of oak, rough shaved with a drawing knife.

In 1619, an Iron-Works were set up at Fulling Creek, near Jamestown, Virginia, "where they made proof of good iron." This was for smelting ore and given up. The first adventurers who came to this country who were really skilled in the manufacture of iron and who were successful in their undertaking, were the two brothers James and Henry Leonard. Henry went to the Jerseys, but James settled in Raynham, Mass., where he lived, and in 1652 built the first forge in America. Part of the year King Philip lived near the house of Leon-

ard and was always friendly. When the war broke out in 1675, he gave strict orders to all his Indians never to hurt the Leonards, but the colonists during the war kept the place well garrisoned. When King Philip was killed, his head for a time was deposited in the cellar of Leonard's house.

The first meeting-house bells made in America were cast in Abington by Aaron Hobart, in 1769, under the supervision of a deserter from the British army named Gallimore, a bell-founder by trade. In 1770, the first cut-nails were made in the same town. The first cannon and cannon-balls were also made in Abington, chiefly from bog-ore dredged from the ponds in the vicinity. The first machines made for carding, spinning, and roping, were made in East Bridgewater, by Hugh Orr, a Scotchman, assisted by Alexander Barr, whom he invited from Scotland. They were allowed by the General Court of 1786, a gratuity of two hundred pounds for their enterprise, and a further compensation of six tickets in a land lottery.

(To be concluded in the October No.)

EPSILON, New Bedford, Mass.

REVOLUTIONARY VERSES. The author of the following revolutionary double entendre, which originally appeared in a Philadelphia newspaper, is unknown. It may be read in three different ways.

1. Let the whole be read in the order in which it is written.
2. Next read out to each comma only, the left half of each line.
3. Then read the same on the right of each comma.

By the first reading it will be observed that the revolutionary cause is condemned, and by the others, it is encouragd and laudeed :

Hark ! hark ! the trumpet sounds, the din of war's alarms,
O'er seas and solid grounds, doth call us all to arms ;
Who for King George doth stand, their honors soon shall shine;
Their ruin is at hand, who with the Congress join.
The acts of Parliament, in them I much delight,
I hate their cursed intent, who for the Congress fight;
The Tories of the day, they are my daily toast,
They soon will sneak away, who Independence boast;
Who non-resistance hold, they have my hand and heart.
May they for slaves be sold, who act a whiggish part;
On Mansfield, North, and Bute, may daily blessings pour,
Confusion and dispute, on Congress evermore;
To North and British lord, may honors still be done,
I wish a block or cord, to General Washington. H. W. H.

SARCOGNOMY. This word was coined by Prof. Joseph Rodes Buchanan in 1842, to express in a word, the recognition of the relations existing between the body and the brain. (From " American Homœopathy," November, 1884. J. Q. A.

Indian Method of Counting.

To the Editor of Notes and Queries:

Four correspondents have sent me four different versions of a method of counting, said to have been employed by the "Plymouth Indians" in New England. Dr. J. A. S., of Portland, Maine, gives the following, as learned in Claremont, N. H., thirty years ago:

I.

"Een, teen, tether, fether, fitz (or fips), sather, lather, gother, dather, dix, een-dix, teen-dix, tether-dix, fether-dix, bompey, een-bompey, teen-bompey, tether-bompey, fether-bompey, giget."

II.

Mr. G. P. K., of Indiana, gives a somewhat different version:

"Eeny, teeny, ether, fether, fip, satha, latha, ko, darthur, dick, een-dick, teen-dick, ether-dick, fether-dick, bunkin, een-bunkin, teen-bunkin, ether-bunkin, fether-bunkin, digit."

III.

H. W. H. gives another plan for counting one to fifteen:

"Ain, tain, feathery, fip, arte, slatur, debbery, dick, aintic, taintic, feathertic, bumpit, ainbumpit, tainbumpit, gee-kit."

IV.

Dr. F. M. W., of New York, tells me he learned the Indian method of counting in Coös County, N. H., many years ago, thus:

"Een, teen, tether, fether, pimp, * *, * *, * *, * *, tix, eentix, teentix, tetherix, fetherix, swampit."

The words for 6, 7, 8, and 9 have escaped his memory. This method of counting is peculiar in the designation of 16 as one-and-fifteen, 17 as two-and-fifteen, etc. Most of the differences are within phonetic bounds, as dick, dix, and tix for ten, and digit or giget for twenty; but the words for fifteen, bompey, bunkin, swampit, vary greatly. Apparently No. III is imperfect, and the bumpit should stand for fifteen instead of twelve as given.

Can any reader of NOTES AND QUERIES contribute another version, or indicate which of the above is more nearly correct? Is it correct to ascribe these to the "Plymouth Indians?" Any information relative to the subject will be welcome.

H. CARRINGTON BOLTON, Hartford, Conn.

THE UNION DEAD. The following list, from the *Niagara Journal* (N. Y.,) shows the whole number of national cemeteries, with the number of Union soldiers buried in each. Its accuracy may be relied on. Hundreds of your readers will be glad to have it in permanent form for preservation:

Alexandria, La.	1,280
Alexandria, Va.	3,444
Andersonville, Ga.	13,252
Annapolis, Md.	3,474
Antietam, Md.	4,670
Arlington, Va.	9,045
Ball's Bluff, Va.	25
Barancas, Fla.	955
Battle Ground, near Washington, D. C.	40
Baton Rouge, La.	2,922
Beaufort, S. C.	8,219
Beverly, N. J.	145
Brownsville, Texas	2,967
Camp Butler, near Springfield, Ill.	687
Camp Nelson, near Nicholasville, Ky.	3,526
Cave Hill, Louisville, Ky.	3,774
Chalmette, near New Orleans, La.	11,938
Chattanooga, Tenn.	12,848
City Point, Va.	3,828
Cold Harbor, near Richmond, Va.	1,941
Corinth, Miss.	5,670
Crown Hill, near Indianapolis, Ind.	708
Culpepper, Va.	1,348
Custer's Battle Field, Mon.	259
Cypress Hill, L. I.	3,113
Danville, Ky.	359
Danville, Va.	1,293
Fayetteville, Ark.	1,210
Finn's Point, N. J.	2,779
Florence, N. C.	2,958
Fort Donelson, Tenn.	639
Fort Gibson, I. T.	2,152
Fort Harrison, Va.	256
Fort Leavenworth, Kan.	1,108
Fort McPherson, Nev.	443
Fort Scott, Kan.	409
Fort Smith, Ark.	1,604
Fredericksburg, Va.	6,603
Gettysburg, Va.	3,575
Glendale, Va.	636
Grafton, W. Va.	1,226
Hampton, Va.	4,184
Jefferson Barracks, Mo.	640
Keokuk, Ia.	590
Knoxville, Tenn.	3,061
Laurel, Md.	238
Lebanon, Ky.	847
Lexington, Ky.	920
Little Rock, Ark.	2,802
Logan's Cross Roads, Ky	694
London Park, Md.	1,636
Marietta, Ga.	10,052
Memphis, Tenn.	13,838
Mexico, Mex.	1,004
Mobile, Ala.	810
Mound City, Ill.	5,090
Nashville, Tenn.	15,443
Natchez, Miss.	3,062
New Albany, Ind.	2,756
Newberne, N. C.	2,318
Philadelphia, Pa.	1,819
Pittsburg Landing, Tenn	3,581
Poplar Grove, Va.	5,525
Port Hudson	3,800
Raleigh, N. C.	1,159
Richmond, Va.	4,835
Rock Island, Ill.	289
Salisbury, N. C.	12,120
San Antonio, Texas	483
Seven Pines, Va.	789
Soldiers' Homes	5,238
Springfield, Mo.	1,518
Staunton, Va.	637
Stone River, Tenn.	6,063
Vicksburg, Miss.	16,516
Whitehall, Pa.	60
Wilmington, N. C.	20,605
Winchester, Va.	4,035
Woodland, Elmira, N. Y	3,095
Yorktown, Va.	1,566

H. W. T., West Randolph, Vt.

"FOUR FIRST," OR "FIRST FOUR": WHICH? (p. 607, *b.*)—

"The *four first* acts already past."—*Berkeley.* (See p. 101-246.)

"There cannot be more than one first" we frequently hear from individuals who endeavor to shape the construction of language. A Greek philosopher said that if the greatest absurdity in the world should be repeated to a person every morning when he rises, he will in time come to believe it. But some absurdities are believed without the labor implied in the philosopher's remark. Among these is the statement that "there cannot be more than one first." Some infatuous individual with a high opinion of himself was probably the person intended by the following lines:

"Of all speculations the market holds forth,
The best that I know for a lover of pelf
Is to buy this man up at the price he is worth
And then sell him at that which he sets on himself."

I hope the world will willingly let him die, if he still cumbers the earth, and inscribe on his monument:

"There cannot be more than one first!"

Malcom says to the thanes assembled after the birth of Macbeth:

"My thanes and kinsmen,
Henceforth be earls—the *first* that ever Scotland
In such an honor named."

If there can be only one first, it must have taken several of those thanes to make one; which would imply that each of the thanes, Macduff in the number, was only a fraction of a man. When Worcester, speaking of himself, Northumberland, and Hotspur, says to Henry VI:

"We were the *first* and dearest of your friends,"

the king might have annihilated them and prevented a battle by saying in the sternest tones:

"Learn to speak English ere I treat with you,
How could you be the first, when you were three?
Know that the first is followed by the second,
As that is by the third. So there can be
No more than one first. Hence and quit my sight!
Let the earth hide thee, aye, all three of thee."

In the following extracts, the usage is shown of those who have not been frightened from their propriety by the assertion that "there cannot be more than one first":

"The two first and the four last." "The two first verses."—*Scott.*

"The three first monarchies of the world."—*Raleigh.*

"The two first Georges."—*Jeffrey.*

"The seven first centuries." "The three first years of his reign."—*Gibbon.*

"A breach of the four first commandments of the decalogue."—*William Cullen Bryant.*

"The three first stanzas." "The twelve last are to my purpose."—*Joseph Addison.*
"The four first acts."—*Sheridan.*
"The two last groups."—*Prof. Whitney.*
"The two first requisitions."—*Thomas Hughes.*
"The two first parliaments of William." "Her six first French kings."—*Macaulay.*
"The five last scenes."—*Moore.*
"The two first sheets of his poem."—*Sidney Smith.*
"The three first days of their sitting."—*Swift.*
"The two last housekeepers."—*Thackeray.*
"The three first acts of his Hamlet."—*Dickens.*
"The four greatest names in English poetry are almost the four first we come to."—*Hazlitt.*
"The two first years."—*Charles Kingsley.*
"The four first."—*Izaak Walton.*
"The first lines of the Iliad."—*Fielding.*
"The two last may enter Carleton or any other house, and the two first are limited to the opera."—*Byron.*
"The three first generations."—*Edward Everett*
"The two next lines in that ode." "Procure a transcript of the ten or twenty last lines."—*Johnson.*
"The two first days."—*Irving.*
"The two first years."—*Bancroft.*
"The four first centuries."—*Prescott.*
"The three first of his longer poems."—*Southey.*

Prof. March says *Forma* (first) and *other* (second, other) are sometimes used in the plural describing a class, and are then arranged as descriptives, (qualifying adjectives following limiting adjectives): *tha theo forman gebedu*, the three first players; *twegenothre wanfulle*, two other malefactors. So in other languages: *hepta tas eschatas*, Latin, *septem novissimus*, the seven last [plagues], (English Bible, Rev. xv, 1.; xxi, 9); I read to Albert the three first cantos of the "Lay of the Last Minstrel," ("Queen Victoria, Life in the Highlands," p. 46); our two eldest children, same, pp. 76, 234); two other keepers (same, p. 70); *in den sechs ersten Conjugationen*, in the six first conjugations (J. Grimm, D. G. I., 1038); *les onze premiers chapitres*, the eleven first chapters (Renan, Hist. Sem. Lang, 1, 27); *las dos primeras partes*, the two first parts (Don Carlos, quoted in Motley, R. D. R. III. 193); *las cuatro primeras*, the four first, (Don Quixote, 352); *i dieci primi libri*, the ten first books (Diez 3, 436). N. B.

MIRACULOUS CROSSES SEEN IN THE SKY. (pp. 397, 527, *j.*) The query relative to Crosses, other than that claimed to have been seen by Constantine, A. D. 312, not having been answered as yet, I will submit for your readers the following record, taken from Brewer's new work, " Dictionary ot Miracles ":

Achius, king of the Scots, and Hungus, king of the Picts, saw a cross in the sky the night before their engagement with Athelstane. As they won the victory they went barefoot to the kirk of St .Andrew, and vowed to adopt the cross as the national emblem. See Leslie's " History of Scotland."

Alonzo saw a cross in the sky before the battle of Ourique, A. D. 1139. Christ, suspended on the cross, promised the Christian king a complete victory over the infidels. After the battte, Alonzo assumed for the royal device, on a field argent five escutcheons azure, charged with five bezants, in memory of the five wounds of Christ. See Butler's " Lives of the Saints."

A cross was seen in the sky soon after the inauguration of St. Cyril, A. D. 386. St. Cyril wrote a description of this phenomenon to the emperor Constantine, and his letter is inserted in the works of Sozomenês, Theophanês, Eutychius, John of Nice, Glycas, and others. See Cave's " Life of Cyril."

A cross was seen in the sky when Julian attempted to rebuild the temple. We are told that the work was arrested by earthquakes, lightnings, and fire from the ground. Then we are told that crosses were miraculously attached to the garments of the Jews, engaged in the building, and a luminous cross, enclosed in a circle, appeared in the clouds. See St. Gregory of Nazianzen, " Oration IV, against Julian."

A cross was seen in the sky at Mignè, the diocese of Portiers, at the close of the Jubilee, while a cross was being planted in the cemetery, Dec. 17, 1826. It was luminous and seen in the clouds by some three thousand persons, appearing to be in length about forty feet, and the cross-bar about four feet. Mgr. de Bouillé, Bishop of Portiers, published an account of it, and received two briefs from Pope Leo XII on the subject. The Bishop fixed the third Sunday of Advent for the annual celebration of the phenomenon. See Guerin's " Lives of the Saints."

When St. Ouen on his return to a journey from Spain, was in the midst of the country not far from Louviers, his horse stopped and refused to move. Astonished at his unusual behavior, St. Ouen lifted his eyes to heaven, and there saw above his head, a luminous cross, very brilliant, the light of which shone all around. God told St. Ouen, at the same time, that He had destined that spot for His service, and wished to be honored there. St. Ouen traced a cross on the ground, and left some relics there, and then continued his journey, meeting with no further resistance. A church and monastery were afterwards built upon the spot, which went by the name of "La Croix St. Ouen." See L'abbé Pécheur's "Annales du Diocese Soissons."

A cross was seen in the sky by Waldemar II of Denmark, betokening his victory over the Esthonians, A. D. 1219. The king, like Constantine, adopted the cross as a standard, which was called the Danebrog or Danish Cloth, and instituted the Order of Danebrog in commemoration of this vision. This legend is differently told in some Scandinavian chronicles. Some say the Danes lost the fight and another immediately dropped from the sky to supply its place. See Drs. Chrichton and Wheaton, "Scandinavia."

EAVES-DROPPER. The following account is given of the origin of the term "eaves-dropper." At the revival of masonry, in 1717, a curious punishment was inflicted upon a man who listened at the door of a masonic meeting, in order to hear its secrets. He was summarily sentenced "to be placed under the eaves of a building while it was raining hard, till the water ran in under the collar of his coat and out at his shoes." The penalty was inflicted on the spot, and the name has continued ever since. J. H. H. DEM.

SPEED OF MAN AND HIS INSTRUMENTS. The following table gives the various ways of going a mile and the time required. The bicycle stands fourth as regards the time taken to cover a mile:

	M.	S.		M.	S.
Locomotives		50¼	Running man	1	16 1-5
Running horse	1	39¾	Rowing	5	02¾
Trotting horse	2	09¼	Snow shoes	5	39¾
Bicycle	2	39	Walking	6	23
Skating	3	00	Swimming	12	42¼
Tricycle	3	03 2-5			

A REMARKABLE NUMBER. Attention was drawn in the newspapers, two or three years ago, to some of the singular qualities of the number 142,857. It was then pointed out that this number, when multiplied by any number up to 6, reproduces it own digits: the results being successively:

(2) 285,714; (3) 428,571; (4) 571,428; (5) 714,285; (6) 857,142.

When 7 is the multiplier the result is 999,999. This is as far, I think, as the investigation went at the time. It has since occurred to me to experiment further, and I multiplied by all the numbers up to 45, and then by various higher numbers. This led to the following observations:

If the digits of any multiple of 142,857 be separated into sets of six, measured from the right hand, and these sets of six be added together, the final result will always reproduce the original digits, unless 7 be a factor, in which case the final result will always be 999,999. An example will illustrate this: Let us multiply 142,857 by 1,373,625. The result is 196, 231,946,625. Separating into sets of six, and adding 196,231 to 946,625, we have 1,142,856, which by the same operation becomes 142,857. But if we multiply 1, 371,624, which has 7 as a factor, the result is 196,231,803,768; and the addition of the two sets of six digits produces 999,999. I have raised the original number as high as the twelfth power, producing a row of sixty-two figures. The observation is uniformly true up to this point, and presumably so *ad infinitum.*

The factors of the number 142,857 are $3 \times 3 \times 3 \times 11 \times 13 \times 37$. They may be re-arranged, for convenience of multiplying, as $11 \times 111 \times 117$. The six digits themselves can be placed at the points of a hexagon, and it will be found that the "results" already spoken of always preserve the hexagonal order, though one of the other digits may take the lead.

There is probably a number of eight digits that can be arranged at the points of an octagon, with similar or more surprising results. Has such a number been discovered? Perhaps some of our mathematicians can pursue the inquiry.—RICHARD H. THORNTON in New York *Evening Post.* J. H. H. DEM., Rochester, N. Y.

"TOO THIN." The phrase, "too thin," is generally thought to be American "slang." It has been stated in an English publication that it was an "Americanism." Yet it has a most reputable English paternity. Lord Eldon used it in an opinion delivered in the case of Peacock *vs.* Peacock (16 Ves. 49, etc.) where he says: "I cannot agree that reasonable notice is a subject *too thin* for a jury." (QUID in *N. Y. Evening Post.*) J. H. H. DEM.

THIRTEEN AT DINNER. (p. 49, *q.* 125.) Some one in France has taken the trouble to compute the statistical probability of the supposition that if "thirteen sit down to table" one of them will die within the following year. From this computation it appears that if the average of the company is 10 years there ought to be 134 persons present instead of 13 to make death probable; that if the average age is 15 there ought to be 131 present; and the following figures follow as a mathematical sequence: for 20 years, 129 persons; for 25 years, 124 persons; for 30 years, 119 persons; for 35 years, 112 persons; for 40 years, 103 persons; for 45 years, 90 persons; for 50 years, 73 persons; for 55 years, 54 persons; for 60 years, 35 persons; for 65 years, 25 persons; for 70 years, 17 persons; for 72½ years for the average age, there would be a probability that one of the "13 at a table" would die within a year. J. H. H. DEM.

EDELWEISS. (p. 101, p. 244; p. 189.) Lovers of the Edelweiss who may in late years have noticed that it is no longer so common as it was among the mountains of Switzerland will be glad to hear that specimens of it have recently been found on mount Tacoma — or, as it is otherwise called, Mount Ranier, in Washington Territory, at the height of 6,000 feet above the level of the sea; and, near at hand, flourishes another Alpine favorite, the vanilla-scented *männertreu*. A quarter of a century ago the edelweiss grew plentifully but a few hundred feet above Zermatt; now, owing to the thoughtless greed of the Swiss peasantry and the rapacity of cockney tourists, it is only to be seen upon the higher and more inexcessible summits of the Alps.

G. H. B., Boston, Mass.

RELATIVE HEIGHT AND WEIGHT OF MEN IN GOOD HEALTH. The late Dr. John Hutchinson, during his practice, obtained the weight and height of upwards of five thousand men, and prepared a tabular statement, of which the following is an extract, showing the relative height and weight of sound, healthy men:

A man 5 feet 1 inch in, height should weigh.....	120 lbs.	A man 5 feet 7 inches in height, should weigh.....	148 lbs.
5 feet 2 inches.....	126	5 feet 8 inches.....	155
5 feet 3 inches.....	133	5 feet 9 inches.....	162
5 feet 4 inches.....	139	5 feet 10 inches.....	169
5 feet 5 inches.....	142	5 feet 11 inches.....	174
5 feet 6 inches.....	145	6 feet.....	178

The above table may be taken as the standard of mean healthy weight, being the result of 2,650 observations, and the individuals observed upon were men in the prime of vigorous life, accustomed to use great muscular exertion, such as sailors, soldiers, firemen, policemen, watermen, cricketers, Oxford and Cambridge rowers, and the like.

QUESTIONS.

a. Where can be found the additional verses made to "Home, Sweet Home," by its author, John Howard Payne, some years after the song became popular? R. ROBINSON.

b. Why is one of the well known trunk-line railroads called the "Pan-Handle" Route? GEO.

c. One of the Presidents of the United States is known as the "O. P. F. President." What do the letters indicate? GEO.

d. Where in Homer's "Iliad," or "Odyssey," is the following line,

"They pour along like a fire that sweeps the whole earth before it,"

which in the preface of Pope's translation is quoted to illustrate the course of his verses as resembling that of the army he describes? Z.

e. What idea is to be understood by the word "meanest," in the follow couplet from Pope's "Essay on Man," Epistle IV, lines 281-2:

"If parts allure thee, think how Bacon shined,
The wisest, brightest, meanest of mankind."

What figure of rhetoric applies to the latter half of the latter line? Which of the Bacons is referred to? Z.

f In Sir Thomas Browne's "Religio Medici," Section XVII, is the following sentence, complete in itself, though he is writing on *chance:*

"I like the victory of *88.* the better for that one occurrence which our enemies imputed to our dishonour and the partiality of fortune, to wit, the tempests and contrariety of winds."

What does the "88." refer to? ANDREW SMITH.

g. What was the ancient and original name of the city of *Rome*, and why was the words — *Nameless City* — applied to it? O. P.

h. Webster in defining Astrology makes two divisions of it, viz: *Judicial* and *Natural.* Why is one division known as "Judicial" Astrology? Was it practised originally in *Judea*, and from hence the word Judicial; or does it come from the Romans, from the word *Judex*, a judge? ANDREAS BAYNE.

i. The New York *Sun* replies to an esteemed cotemporary that "Secretary Whitney is merely exercising the right of infangthef." What is "the right of *infangthef?*" "SUN" READER.

j. Why has the northern boundary of the State of Delaware a circular form? SARAH E. BURNS.

k. The Boston *Journal* contains the following quotation from James Russell Lowell. Where can the whole poem be found?

"New occasions teach new duties.
Time makes ancient good uncouth,
They must upward still and onward
Who would keep abreast of truth." J. J. J.

l. Iatromathematicians are those who belong to the school of physicians founded by Borelli (1608-1679) an Itallian. Is there any work published giving the principles of practice?" NEOPHYTE.

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OCT 3 1885

MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"*Truth is established by scrutiny and deliberation.*"—TACITUS.

VOL. II. OCTOBER, 1885. No. 40.

OLLA-PODRIDA. VII.

The art of making glass was known to the Romans when they conquered Britain, and was introduced into that island by them in 674. We find that the Anglo-Saxons had glass mead cups, but whether they made them or imported them is not certain. These cups were made with a round narrow bottom, and it was impossible to stand them upright. When the cup-bearer gave out the wine in the vessels, the guests drank it off at a draught and turned the glass upside down on the table. Previous to the 14th century, the poets, who are generally very minute of festive scenes, make no mention of glass. The earliest mention of it in English literature is in the "Romance of Alexander:"

> "Alexander he old the days,
> He deede serve Olympias,
> In golde and selver, in bras, in glas."

Utensils of rock crystal somewhat supplied the place of glass among the treasures of the table. Glass bottles were introduced into England in the 15th century and were sold at Ipswich at sixpence apiece, a large sum for those times when a pound bought more than at the present time. In the reign of Henry VIII we find that candlesticks of colored, gilded, and white glass, were among his possessions, but these were made abroad expressly for him, being elaborately painted with his arms and initials, and described as of Venetian manufacture. As late as the time of James I, the cellaret was invented for the preservation of bottles, and he issued a warrant in 1613 for the delivery of

"a seller of bottles coured wh Spanish leather and gilt," for the service of Prince Charles.

In the reign of Elizabeth we read of two men being allowed to come to England from the Low Countries to make glass, on condition that they instruct the English in the art. For looking-glasses our English ladies used a piece of polished steel, beryl, marble, or silver, and when we read of

"The maydenes lokyn in the glas,
For to tyffen heare fas,"

we must remember they did not look into our present mirrors, which were not introduced until the 16th century. Gascoigne tells us that

"The days are past and gone,
That Berral glass, with foyles of lovely brown
Might seem to show a seemly favored face.
That age is dead and vanisht long ago,
Which thoughte that steele, both trusty, was, and true."

They called these glasses, no matter from what they were made, *Gal* (to shine), using the derivative word. They were framed with metal, and often a holy-water stoop was fastened to the bottom, from which they who looked into the mirror might sprinkle themselves, to guard against the temptation of vanity. It was an old superstition that those who lingered unblessed at the mirror would see the face of the wicked one. This idea remained long in the minds of the people, for Stubbs, in "Anatomie of Abuses," 1585, says:

"The devill never could have found out a more pestilent evill than this, for hereby man beholding his face, and being naturally given to flatter hymself too muche, is easely drawn to thinke well of hymself; yet no man seeth the true portion of his face, but a countefaite effigie, and false image thereof in the glasse, whiche the Devill suffereth him to see, that thereby he maie rise into Pride, and so offende the Divine Majestie. Therefore maie these lookyng glasses be called the devill's bellowes, wherewith he bloweth the blast of Pride into our hartes."

When Ben Jonson wrote "Cynthia's Revels," men and women wore looking-glasses for convenience and ornament; the men, as brooches or ornaments in their hats, and the women at their girdles, or at their breasts, and in their fans. Lovelace wrote a poem on his mistress's fan with a looking-glass in the fan.

It is difficult to fix the exact period when glass was first used in English houses. As early as the 13th century it was used in the churches and palaces. In 1238 the king's treasurer was ordered to provide a window of white glass, to be placed in the Queen's chamber at Winchester, "so that the chamber may not be so windy as it used

to be." An old romance by Sir Degrevant, called "Myldore Bryzt," 1450, says:

"Square windows of glass,
The richest that ever was,
The moynelus of brass
Made with mane handus.

The Normans in the 12th century adorned their chamber windows with flowers and vines over a lattice. In the 15th century we find flower-pots introduced as a window decoration, and for perfuming the room. Henry VII, who was always liberal in rewarding those who brought him gifts of potted herb, basil and thyme, gave as a present, four pounds and eight shillings, equivalent to about forty pounds at present. The window glass of the 13th century was imported by the Flemings as an article of trade, and sold at about fourpence-halfpenny a foot, or six shillings present money. But the greater trouble was the cutting of it, as glaziers were few and wages were high, and the people were afraid to handle the brittle material. It was cut by the divining rod, and in the minds of the poorer classes there was something semi-magical in the operation.

Windows to houses, partly glazed, with the lower parts protected with lattice, were used. In the time of Elizabeth windows were considered movable furniture. It was many years before glass windows became general, and as late as 1661, country houses in Scotland had none. Plate glass was first made in England in 1673, by Venetians. In 1673 a patent was granted to Sir Robert Mansell "for a method of making glass with sea-coal, pit-coal, or any other fuel not wood or timber," which was the first patent granted in England for glass-making. The same patent granted him, also, a monopoly of importing the fine Venetian drinking glasses, which is evidence that they were not then made in England; articles always held in high repute as "banket gear." In 1609, and again in 1621, attempts were made to make glass in Virginia, but owing to the scarcity of labor, was unsuccessful. The first attempt at glass-making in New England was about 1639, in which year there was granted to "the glass men several acres of land adjoining to their houses in Salem," for the manufacture of glass.

Pressed-glass tumblers and other drinking vessels, in imitation of cut-glass, were first made in England in 1834. This was an American invention, but not used until 1837.

EPSILON, New Bedford, Mass.

QUESTIONS AND ANSWERS.

CLEANTHES' HYMN TO JUPITER. I was especially pleased to find the two poetic translations of "Cleanthes' Hymn to Jupiter" in the July number of N. AND Q. (page 582). This grand Hymn is credited by some commentators on the New Testament as being the one from which St. Paul quoted "For we are also his offspring," (Acts XVII, 28). It will be observed how nearly parallel Rev. James Freeman Clarke makes his version. "For we are thy offspring;" while Rev. Edward Beecher makes his version: "We [are] thy sons."

Cleanthes died at the age of 90 years, B. C. 240, according to Anthon's, and Lempriere's Classical Dictionaries. Webster's "Unabridged Dictionary," containing "A Pronouncing Biographical Dictionary of nearly 10,000 Names of Noteworthy Persons," compiled and arranged by Loomis J. Campbell, makes the date of Cleanthes "B. C. 300?—220?" and also doubtful. I mention this because some commentators also credit St. Paul's quotation to the Greek poet Aratus, who flourished, according to the former authorities, "about" the same time (Anthon, B. C. 270;) (Lempriere, B C. 277.) Aratus' work was called "Phenomena," and gave a general description of the constellations of the heavens. It contains the same declaration at the beginning of the fifth line, and is translated as follows:

> "Jove's presence fills all space, upholds this ball,
> All need his aid, his power supports us all;
> For we his offsprings are, and he in love,
> Points out to man, his labor, from above."

The subject of this poem was grand and interesting, and we find it referred to in the writings of Clement, Jerome, Chrysostom, Œcumenius, and others. Dr. Philip Dodridge says of the above quotation of St. Paul:

"These words are well known to be found in Aratus, a poet of St. Paul's own country, who lived almost 300 years before the apostle's time; and that the same words, with the alteration of only one letter, are to be found in the *Hymn of Cleanthes to Jupiter, the Supreme God*, which is, beyond comparison, the purest and finest piece of *natural religion*, of its length, which I know of in the whole world of Pagan antiquity; and which so far as I can recollect, contains nothing unworthy of a Christian, or, I had almost said, of an inspired pen. The

apostle might perhaps refer to Cleanthes, as well as to his countryman Aratus."

I would like to see the prose translation of Cleanthes' Hymn mentioned in the July number, so we can have the three versions in this volume for reference. R. K. D.

We here print the prose version referred to, found in "The Progress of Religious Ideas, Through Successive Ages," by L. Maria Child, Vol. I, p. 309.

"Hail! Great King, and Father of the Gods! Thou, who hast many names, but who art One, sole, omnipotent Virtue! Jupiter, Author of Nature, who governest all things by thy wisdom! allow mortals to call upon thee; for all things that exist are thy offspring, images of thy being, echoes of thy voice. I will sing to thee, and exalt thy power without end. The whole universe moves by thy influence. The infinite variety of souls that inhabit earth, sea, and the ethereal spheres, are subject to thy wise control. The lightnings are thy ministers. They flash from thy powerful hand, and all nature trembles. Thus thunder-armed, thou guidest creation by an unerring law, and through the present admixture of evil thou guidest all to good. Thou curbest all excess, and wilt cause all confusion to result in universal and eternal order. Unhappy are mortals ignorant of thy law, which, if they obeyed, would lead them into a virtuous and happy life. In blind frenzy they stray from the chief good, tempted by thirst of glory, or shameless avarice, or voluptuous pleasures. But Oh, Great Jupiter, giver of all good, who dwellest with lightnings in the clouds of heavens, save mankind from these dreadful errors! Remove all shadows from our minds, and enable us to understand thy pure and righteous laws. Thus honored with a knowledge of thee, we shall be fitted to return the gift in praises of thy mighty works; and neither mortal nor immortal beings can be more blest than in singing thy immutable, universal law with everlasting hymns."

WORDS WITH THRIBBLE LETTERS. Are there any words containing thribble letters consecutively? Are there any words containing four vowels consecutively? OBSERVER.

We can only call to mind what Rabelais says of the "canine letter" R. The letter *R* is called the *canine letter* because it seems to be pronounced by a dog when he snarls, or as Rabelais says, "Grr, Grrr." Webster has "Shell-lac," Skill-less," etc. We say, an artless person; a skill-less person. Webster hyphenizes the thribbled-lettered words.

There are words contianing four consecutive vowels, but they seem to be of a foreign kind. See Webster's Dictionary, the word *Queue*;

J. W. Powell's Annual Reports of the Bureau of Ethnology, the frequent word Iroq*uoia*n. William F. Warren's recent work, "Paradise Found," has the word, *Aiaiè*.

THE DECIMAL POINT. Is the method of writing the decimal point the same in different countries? H. A. WOOD.

This query was proposed several months ago by an anonymous correspondent in different words. "What *is* the decimal point?" It is a query on which *we* need information. Webster says nothing in the body of the "Unabridged" of a word *Separatrix*; but in the Supplement of the edition of 1880, is the following under that word:

"SEPARATRIX. [Lat. *separare.*] (*Arith.*) The decimal point; the dot placed at the left of a decimal fraction, to separate it from the whole number which it follows. The term is sometimes also applied to other marks of separation."

Under DECIMAL he says "*Decimal point*, a dot or full stop at the left of a decimal fraction to separate it from the whole number which it follows, as 1.05."

Daniel Adams, in his "Scholar's Arithmetic," published in 1801, and all editions down to 1827, says: "We place a point (,) called a *Decimal point* or *Separatrix*, on the left of tenths to separate the fraction from units, or whole numbers." In his edition of 1827, and subsequent editions, he inverts the comma (') and continues to call it the *Decimal point*, or *Separatrix*, and so uses it in his works.

Greenleaf says: "the point (.) is called the *Decimal point* or *Separatrix*." Now nearly all American mathematical authors, it will be observed, employ the period (.) for the decimal point. We do not observe the technical word *Separatrix* in any dictionary but Webster's Supplement, 1880, though in use 79 years earlier by Daniel Adams. Let us hear from our readers on "the method of writing the decimal point in different countries."

"THESE ARE THE TIMES THAT TRIES MEN'S SOULS." Who was the author of this quotation? J., Zaleski, O.

This quotation is from a political pamphlet entitled "The Crisis," written by Thomas Paine (1737–1809). From Drake we take the following:

"Dec. 19, 1776, — a most gloomy period of the war, — Paine published his first 'Crisis.' opening with the since familiar phrase:

'These are the times that tries men's souls.'"

THE VALUE OF PI (π). To how many places of decimals has the value of π, the ratio of the circumference of a circle to the diameter, been computed? Please give the decimals.

H. A. W., New York City.

Peter Barlow's "New Mathematical and Philosophical Dictionary" says, under CIRCLE, that Vieta by means of the inscribed and circumscribed polygons of 393,216 sides carried the ratio to 10 decimal places; Van Cœulen, by the same process, carried it to 36 places; Abraham Sharp extended it to 72 places; Machin went to 100 places; De Lagny extended them to 128 places. Dr. William Rutherford of the Royal Military Academy, Woolwich, in a "Paper on Determining the Value of π," sent to the Royal Society of London, calculated its value to 441 decimal places. William Shanks of London coöperated with Rutherford in verifying the 441 decimals, and extended the same to 607 places. These results are published in a royal octavo volume by William Shanks entitled "Contributions to Mathematics, comprising chiefly the Rectification of the Circle to 607 Places of Decimals," 1853. The value of the Base of Napier's Logrithms, the Modulus of the Common System, the 721st power of 2, and several other numbers are also given in the same work; We also print some of them here as they are of frequent use and reference.

VALUE OF π TO 607 DECIMAL PLACES.

π=3.1415926 5358979 3238462 6433832 7950288 4197169 3993751
0582097 4944592 3078164 0628620 8998628 0348253 4211706
7982148 0865132 *8*230664 7093844 6095505 8223172 5359408
1284811 1745028 4102701 9385211 0555964 4622948 9549303
8196442 8810975 6659334 4612847 5648233 7867831 6527120
1909145 6485669 2346034 8610454 3266482 1339360 7260249
1412737 2458700 6606315 5881748 8152092 0962829 2540917
1536436 7892590 3600113 3053054 8820466 5213841 4695194
1511609 4330572 7036575 9591953 0921861 1738193 2611793
1051185 4807446 2379834 7495673 5188575 2724891 2279381
8301194 9129833 6733624 4193664 3086021 3950160 9244807
7230943 6285530 9662027 5569397 9869502 2247499 6206074
9703041 2366929 13332 ± &c. (607 decimals totalize 2681.)

It may be stated here that there is a variation in the 113th decimal by several mathematicians. J. E. Montucla, Oliver Byrne, William Rutherford, and William Shanks make it an "8," designated above by an Italic *8*, in the third column, third line, first figure. Peter

Barlow, Thomas F. De Lagny, Olinthus Gregory, Edmond Halley, Charles Hutton, and several other authors make the 113th decimal a "7." The works of Benjamin Greenleaf, Uriah Parke, and several others vary in several other decimals. We believe the decimals as given directly from Mr. Shanks's work are correct.

Here are 607 decimals; there is one interesting feature that attracted the attention of Prof. Augustus DeMorgan. It might be expected that in so many figures, the nine digits and the cipher would occur each about the same number of times, that is, each about 61 times. But the figures stand as follows:

1	occurs	. .	64	times	which	multiplied	gives	64
2	"	. .	67	"	"	"	"	134
3	"	. .	67	"	"	"	"	201
4	"	. .	64	"	"	"	"	256
5	"	. .	56	"	"	"	"	280
6	"	. .	62	"	"	"	"	372
7	"	. .	44	"	"	"	"	308
8	"	. .	59	"	"	"	"	472
9	"	. .	66	"	"	"	"	594
0	"	. .	58					

Total number of figures, 607 Sum of the decimals, 2681

It will be observed that 2 and 3 are equally found, 67 times; and 1 and 4 are equally found, 64 times. "One digit," Prof. DeMorgan says, "is treated with an unfairness that is incredible as an accident; and that number is the mystic number *seven!*"

Now, if all the digits were equally likely to appear, and 607 drawings were to be made, it is 45 to 1 against the number of 7's as being as distant from the probable average (say 61) as 44 on one side or 78 on the other. There is probably some reason why the digit 7 is thus deprived of its representation in the number. Yet, in twice the number of decimal places 7 might receive a proper representation. Here is a field of speculation in which two branches of inquiries might unite.

The value of π to 36 places of decimals which was carried out by Ludolph Van Cœulen agrees with the first 36 decimals of the above, although it is erroneously printed in several works, and also on page 386 of this magazine, our attention being called to the error by a subscriber (Mrs. E. D. Slenker, Snowville, Va.) On Van Cœulen's tombstone undoubtedly it is as follows, and correct to 36 decimals:

3,14159265358979323846264338327950288+

NAPERIAN BASE TO 205 DECIMAL PLACES.

ϵ=2.718281 828459 045235 360287 471352 662497 757247 093699
959574 966967 627724 076630 353547 594571 382178 525166
427427 466391 932003 059921 817413 596629 043572 900334
295260 595630 738132 328627 943490 763233 829880 748207
076730 493949 2+ (205 decimals totalize 958.)

MODULUS OF COMMON SYSTEM TO 205 DECIMAL PLACES.

M=.434294 481903 251827 651128 918916 605082 294397 005803
666566 114454 084295 210320 561389 388912 264709 669534
911420 043393 805647 056134 312230 230604 429277 441521
725473 726681 842901 672329 470756 458650 612932 297550
246842 915649 9± (205 decimals totalize 865.)

2 RAISED TO THE 721ST POWER.

11 031304 526203 974597 457456 414861 827591 216226 218170
224705 794538 792432 397774 848431 640257 320003 887617
175667 569787 102671 861633 294128 382337 464639 166223
001902 133228 245297 232354 359845 986844 033174 623155
170927 185464 197384 241152. (218 figures totalize 929.)

SQUARE ROOT OF 2 CARRIED TO 486 DECIMAL PLACES.

$\sqrt{2}$=1.414213 562373 095048 801688 724209 698078 569671 875376
948073 176679 737990 732478 462107 038850 387534 327641
572735 013846 230912 297024 924836 055850 737212 644121
497099 935831 413222 665927 505592 755799 950501 152782
060571 470109 559971 605970 274534 596862 014728 517418
640889 198609 552329 230484 308714 321450 839762 603627
995251 407989 687253 396546 331667 408283 959041 684760
297667 684273 862638 670905 164606 038203 518674 278823
457716 756598 936147 683830 428020 835398 973351 758630
743182 214425 593909 415560 306506 208077 018188 034610
622246+ (486 decimals totalize 2111.)

(This number was computed and verified by Mr. J. M. Boorman of New York, and is found in *The Mathematical Magazine* (published by Artemas Martin, M. A., Erie, Pa.,) No. 10, page 164. Mr. Boorman computed the square root of 2 to 34 more decimal places, or 520 in all, which is only 87 less than the extent to which the received value of π was computed by Mr. Shanks.)

In a work entitled "The Square Root of Two, or the Common Measure of the Side and Diagonal of the Square; also, the Square Root of Two, by Division alone, to 144 Decimal Places," by William A. Myers, 1874, the square root of 2 coincides with the above to the 96th decimal place inclusive.; from the 97th to the 144th inclusive, he gives the following figures, which are probably wrong:

563643 977195 724018 929160 771077 122365 330384 600627

INTEGER 1 WITH FIRST 333 DECIMALS OF THE $\sqrt{2}$, SQUARED.

The integer 1 with the first 333 decimals of the $\sqrt{2}$, *squared* produces the following, which contains 667 figures, and Mr. Boorman says, is "undoubtedly the largest square number ever computed:"

1.999999 (and 324 more 9's inserted here, in 54 periods, six in each,)
997849 553453 840534 947811 584454 819326 925014 318295
914544 801818 976523 919014 733545 342539 155429 965387
461306 426495 155193 487390 836452 559388 759965 846607
768752 313845 826516 448345 426858 870864 082136 258680
639474 906311 646204 546628 773418 189094 922517 782767
761054 697553 522368 472093 420695 554590 621177 140096
690265 912807 512270 189629 675625 207498 095649 555856
(667 figures totalize 4575).

Mr. Boorman also computed the square root of 3 to 246 decimal places, and verified the first 98 decimals. The figure are as follows:

SQUARE ROOT OF 3 TO 246 DECIMAL PLACES.

$\sqrt{3}$ = 1.732050 807568 877293 527446 341505 872366 942805 253810
380628 055806 979451 933016 908800 037081 146186 757248
575675 626141 415406 703029 969945 094998 952478 993520
846889 105764 348475 097760 422180 593969 224053 405731
716104 909309 807129 140548 504914 094494 944077 202209
398943 ± (247 figures totalize 1118).

ASHER B. EVANS'S VALUE OF x AND y FOR $x^2-940751y^2=1$.

In 1860, Prof. Asher B. Evans, of Lockport, N. Y., solved the equation: $x^2-940751y^2=1$, and published the value of x and y as follows, and asked, „ has any larger numbers than these ever been found in solving independent equations of the second degree":

x = *1052 442265 723679 403769 386042 332565 332655 403940 191478 220799.* (58 figures totalize 244).

y = *1 085077 945859 876434 650947 825813 724885 761762 667300 102720.* (55 figures totalize 255).

ARTEMAS MARTIN'S LEAST VALUE OF x AND y FOR $x^2-9817y^2=1$.

In 1876, Artemas Martin, M. A., of Erie, Penn., solved the equation: $x^2-9817y^2=1$, and published the value of x and y as follows the least numbers that satisfy the equations:

x = *1 087319 469877 070045 654171 500019 972689 878078 955845 851165 794522 041819 432604 428846 808167 197337 118849.* (97 figures totalize 460).

$y =$ *10974 071089 678774 410161 078963 233070 156422 894010 351506 814076 536718 633072 745503 799243 013892 140880.* (95 figures totalize 387).

DR. JOHN WALLIS'S EQUATION: $x^2-2x=5$.

The well-known equation, "$x^3-2x=5$," proposed by Wallis, has been one of interest to mathematicians. Fourier in 1831 carried the decimals by his method to 33 places; others by different methods have carried it still further. Wm. H. Johnston of Dundalk, England, in 1848, on Christmas, carried it to 101 decimal places. In 1851, J. Powers Hicks carried the resnlt to 152 decimal places as follows:

$x=$*2.094551 481542 326591 482386 540579 302963 857306 105628 239180 304128 529045 312189 983483 667146 267281 777157 757860 839521 189062 963459 845140 398420 812823 700843 722349 91.* (153 figures totalize 680).

After Christmas in 1851, Prof. DeMorgan, took Mr. Johnston's solution, and retained it, and gave him this equation to solve by the same method that he solved the "Wallis equation," and asked him to bring him the result: $y^3-90y^2+2500y-16000=0$. Mr. Johnston in due time returned with the following value of y correct to the last decimal,—the same number of places as his value of x in the former equation—101 places:

$y=$*9.054485 184576 734085 176134 594206 970361 426938 943717 608196 958714 709546 878100 165163 328537 327182 228422 42139.* (102 figures totalize 461).

Mr. Johnston was next shown the two results, the value of x and y, side by side, and at first could see no relation. But he was informed that the relation between the roots of these equations is $y=30-10x$. Accordingly, each place of y is the difference from 9 of the following place of x; or, one-tenth of y is the difference of the decimals of x subtracted from 9's. Had Mr. Johnston known this he could have produced his result at once-from Mr. Hicks's value of x, and carried his own value of y to 50 decimals further, or 152 places. The additional 50 decimals are as follows:

160478 810937 036540 154859 601579 187176 299156 277650 08. (50 figures totalize 229. $461+229=680$).

THE REPETEND OF $1\div337$.

The last example suggests one more decimal, which, though easily calculated, illustrates a peculiar property of certain numbers, whose

reciprocals are repeating, after one less number of decimals than the nnmber. Let us take 337. Then 1÷337 and carried to 336 decimals will produce the following repetend:

1÷337=002967 359050 445103 857566 765578 635014 836795
252225 519287 833827 893175 074183 976261 127596
439169 139465 875370 919881 305637 982195 845697
329376 854599 406528 189910 979228 486646 884272
997032 640949 554896 142433 234421 364985 163204
747774 480712 166172 106824 925816 023738 872403
560830 860534 124629 080118 694362 017804 154302
670623 145400 593471 810089 020771 513353 115727.
(336 decimals totalize 1512).

The first 168 decimals subtracted from 9's leave the last 168 decimals, which is a property of these peculiar numbers. When the first half of the repeating decimal is obtained, the last half can be immediately set down by subtracting the first half from 9's, leaving, in this example, the above italic figures. Therefore, each vertical single-figured column is a constant number of 9's,—that is 4 9's, and hence each sum up 36; and 42 columns (6 columns in 7 periods) multiplied by 36 gives a product of 1512, verifying the actual addition, horizontally.

The above numbers are each summed for the purpose of detecting any typographical errors. This is done in Knight's "Cyclopædia of Arts and Sciences," in the columns, horizontally, in the value of π there given from Mr. Shanks's "Contributions," and agrees with that of π as given on page 631.

COINCIDENTAL LOGARITHMS.

The following numbers are peculiar, inasmuch as the logarithms *of the numbers* on the left side *are the numbers* on the right side, and the figures are the same in each respectively, the decimal point only being changed to separate the *index* or *characteristic:*

1.3712885742385 42 = 0.13712885742385 42
10.0000000000000 = 1.0000000000000 00
237.5812087593221 = 2.3758120875932 21
3550.2601815865 91 = 3.5502601815865 91
46692.4683287775 8 = 4.6692468328777 58
576045.693413552 7 = 5.7604569341355 27
6834720.77675435 7 = 6.8347207767543 57
78974890.3139814 4 = 7.8974890313981 44
895191599.826783 9 = 8.9519159982678 39
9999999999.99999 9 = 9.9999999999999 99

ANSWERS.

E PLURIBUS UNUM. (p. 592, *c.*) The circumstances attending the adoption of this legend I cannot give. It was used for the first time in 1786, on a New Jersey copper cent, and in the same year on a national token known among collectors as one of the thirteen "confederatios," which bore on one side 13 stars within a blazing sun, the latter surrounded by the legend "confederatio," and on the other side with various devices. The legend is undoubtedly taken from the poem of Virgil entitled "Moretus," a poem devoted to a description of preparing a salad, and its praises. He instructs the reader to put the usual herbs in a mortar, and after adding the proper condiments, to triturate them gently; and out of the various colors first presented to the eye before the trituration, one color is the result, after this process: "*color est e pluribus unus.*"—(Line 103). This origin, of course, shows the shallowness of rendering the national motto as "one (*i. e.* state) of many," that is, being one in a confederation of many. Our fathers builded better than that. Their patriotic idea was, following the idea of the Roman poet, out of many (independent) states the braying in the mortar of the revolution has made one homogeneous nation. GEO. R. HOWELL, Albany, N. Y.

"LION'S SHARE." (p. 591, *m.*) "Æsop's Fables" says several beasts joined the lion in a hunt, and when the spoil was divided, the lion claimed *one* quarter in right of his prerogative, *one* for his superior courage, *one* for his dam and cubs, and the *fourth*, "let who will dispute it with me." Awed by his frown the other beasts retired.

DAVID M. DRURY, New York City.

"HE" AND "US" IN DANTÉ'S "INFERNO." (p. 592, *d.*) *He* is the giant Antæus: *us* is Danté and Virgil his guide in his tour through "Inferno." Danté wished to see Briareus the hundred-armed giant who was in a pit or abyss below them, and Antæus takes the two in his arms and places them in that abyss where lay also Judas and Lucifer fitly associated in their punishment. GEO. R. HOWELL.

A PRESIDENT AN ADOPTED SON. (p. 590, *g.*) There was no President of the U. S., the adopted son of Robert Morris.

GEO R. HOWELL.

MADAME RASPAIL. (p. 592, *f.*) Madame Raspail. who died in 1853, was the wife of that celebrated chemist, journalist, and revolutionist of 1830 ; and in 1848 when he led the people in the establishment of the republic, he was the idol of the populace, and while the people loved his wife for her constancy, he himself characterizing her as a model of maternal love and conjugal devotion, it was doubtless their sympathy for M. Raspail that led them to attend her funeral in such numbers. He witnessed the passing of the multitude at the funeral from the window of the prison where he was confined.

GEO. R. HOWELL.

PRONUNCIATION OF ÆGYPTUS, ŒDIPUS, ETC. (p. 590, *d.*) It is impossible to tell to-day how Chaucer pronounced the words of the poem he wrote ; or, perhaps, even to read Shakespeare's plays as he read them ; how much more impossible to presume to state with accuracy the method of pronouncing the Greek language of 3,000 years ago, or the Latin of 2,000 years since. The best method under the circumstances is for each nation to pronounce a dead language according to the laws of its own, as the continental nations of Europe do.

GEO. R. HOWELL.

RANDAN. (p. 592, *j.*) Dictionaries of English provincialisms say that the word, in Norfolk and Suffolk counties in England, means: 1st, the product of a second sifting of meal ; and 2d, in Gloucestershire, a noise or uproar. It would seem easy to suppose the word in its transfer to America might in time be used to designate those who make the uproar. It has a striking resemblance in its history to *canaille*, the French word for rabble in its transfer to the English language, where it is used to designate the coarse siftings of wheat flour, and is pronounced *canéll*, accent on the second syllable.

GEO. R. HOWELL.

NORTHWEST WIND. (p. 591, *c.*) The northwest wind is a current of air blowing from the poles to the equator, and its temperature is on account of its source in the arctic regions. Its western deflection is due to another cause. GEO. R. HOWELL.

TITLES OF RANK. (p. 591, *l.*) The established order of rank from higher to lower is as follows: Duke, marquis, earl, viscount, baron. Lord is a generic word including all of these.

GEO. R. HOWELL.

QUESTIONS.

a. What is the origin of the following expressions: 1. Cheek by Jowl. 2. Dead as a door-nail. 3. Mad as a hatter. 4. When my ship comes home. DAVID M. DRURY, New York City.

b. What is the origin of the historical association connected with the words, *sub rosa*, as meaning a matter to be kept in confidence? HAZEL SHEPARD, New York City.

c. What is the meaning of the word *Cœur* as connected with such names as Cœur de Lion, Jacques Cœur? Also, of *Sieur* as connected with Sieur Champlain; as history says that in 1604, Sieur Champlain sailed up the Penobscot River twenty-two leagues in search of the Northen Eldorado. ANDREW SMITH.

d. What is the value of a pound of gold? also, a pound of silver? H. A. W.

e. Can any one tell what kind of mail route is a "Star Route?" In what way does it differ from one not a Star Route? L. C. L., New London, Conn.

f. Which works have passed through the more editions of the two following authors: "The Imitation of Christ" of Thomas á Kempis, or the works of Shakespeare? I have heard it stated the former, which seems incredible. WANT TO KNOW.

g. Who has the credit of discovering the "properties of the number 9?" WILLIAM JOHNS.

h. Why were Cilicia, Cappadocia, and Crete called by the Greeks the "three bad Kappas?" WILLIAM JOHNS.

i. Are there any rivers, excepting the Mississippi and the Nile, which have deltas? WILLIAM JOHNS.

j. The author of "Homo Sum;" "Urda, a Romance of Ancient Egypt," and some other works, writes his first name without the final letter "e"—Georg Ebers. Why is it so written? Z.

k. What is the minimum number of inhabitants, or basis, required for a town to become a city? Is it the same in all the States? Also, what in foreign countries? TOWNSMAN.

l. We read of Queen Elizabeth's "Oone Gospell Booke." What book was this? THOMAS.

m. From what do we get the expression a "Sardonic Smile?" LAURA.

n. What are we to understand by the linguist terms, "High German," and "Low German?" Also, by the denominational terms, "High Churchman," and "Low Churchman?" LAURA.

a. What is considered to be the official date and the event for the closing of our late civil war? OBELOS.

b. Allowing the same premises as stated by the Hungarian, on page 609 of NOTES AND QUERIES, for "the reason why Father Adam ate the apple," at what date in the world's history would the earth have been covered by humanity, giving one square foot to each person? No allowance for water on the surface of the earth is to be considered. The surface of the earth is considered in the case to have 200,000,000 square miles. C. F. L.

c. To what does the following impatiently spoken quotation allude? "Come! don't stand there like a *Stoughton bottle!*" OBELOS.

d. When and by whom was the first English translation of Euclid? H. A. WOOD, New York City.

e. What was the first book printed in England? H. A. WOOD.

f. Who first computed the circumference of the earth? H. A. WOOD.

g. What was the first daily paper printed in America? H. A. WOOD.

h. When were the Arabic or Hindoo numbers introduced into Europe? H. A. WOOD.

i. Who made the first sun-dial with a gnomon? H. A. WOOD.

j. After the sun arrives at the winter solstice, and the days begin to lengthen, why is the increase in the length of the day nearly all in the evening, instead of an equal increase in the morning and evening? H. A. WOOD.

k. Who made the first *prediction* of an eclipse? H. A. WOOD.

l. What is the strongest material known? H. A. WOOD.

m. What is the *Goloid dollar?* H. A. WOOD.

n. Why was the beginning of the year changed from March 25th, to January 1st? J., Zaleski, O.

o. How did the expression "Gone up Salt River," originate? J.

p. Are all women and children who are natives of the United States considered citizens? The Constitution says:

"All persons born or naturalized in the United States and subject to the jurisdiction thereof, are citizens of the United States," etc.

Does not *persons* include women and children? J.

q. By what rule of change of letter, is the word *know*, and all its derivatives, as *knowledge*, *knowing*, etc., spelled with a *k*, rather than with a *g*, as *gnow*, *gnowledge*, *gnowing*, etc., when the root of the word is the Greek *gnosis;* Latin, *gnoscere;* etc.? We are reminded that *gnarl*, *gnaw*, etc., are preferable to *knarl*, *knaw*, etc. PRO VERB.

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MISCELLANEOUS

NOTES AND QUERIES

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Emerson said that Goethe said that Plato said--"CULTURE."

NOVEMBER, 1885.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

" *The mathematical intellect is the criterion of Truth.*"—PHILOLAUS.

VOL. II. NOVEMBER, 1885. No. 41.

ANSWERS.

LITERATURE AND WRITING IN GREECE AND ROME. (p. 590, *a.*) It is generally conceded that Cadmus, the Phœnician, introduced letters into Greece about 1500 B. C., and that they were then only sixteen in number, to which four were afterwards added by Palamedes, and four by Simonides, the poet. Homer is supposed to have flourished about 1000 B. C.; if this is true, the statement that "Greece had a literature before she had a means of recording it" *is not true.*

On the other hand it is true that Rome was acquainted with the art of writing before any master mind gave utterance to his thought.

J. H. W. SCHMIDT, Ansonia, O.

WHO WAS JODELLE? (p. 608, *j.*) Etienne Jodelle was born in Paris in 1532. He was a dramatic poet, distinguished for his efforts to substitute the institutions of the Greek drama and choruses for the *mysteries* and *moralities* then in vogue among the patronage of the church. His tragedies "Cleopatra Captive," and "Didon," and his comedy, "Eugène ou Rencontre," were very successful. He excelled also as an orator, painter, and sculptor. He died in 1573.

J. H. W. SCHMIDT.

COUNT CAGLIOSTRO. (p. 590, *k.*) Carlyle, in his "Miscellaneous Essays," calls him an impostor, and describes him when a boy as being "brass-faced, vociferous, voracious." J. H. W. SCHMIDT.

HOMER'S BIRTHPLACE. (p. 48-116; 63, 69.) Godfrey Higgins, in his work entitled "Anacalypsis," Vol. I, page 516, says Homer was born either in

"Cyprus, Egypt, Lydia, Italy, Lucania, Rome, Troy."

These "seven countries and cities" are quite different from those given on page 48 in N. AND Q.:

"Chios, Athens, Rhodes, Colophon, Argos, Smyrna, Salamis."

Where is the historical authority for either of these seven?

THOMAS.

Lempriere's "Classical Dictionary" says, under HOMERUS, that "no less than seven illustrious cities disputed the right of having given birth to the poet, as is well expressed in these lines:"

"Smyrna, Chios, Colophon, Salamis, Rhodes, Argos, Athenæ,
Orbis de patria certat, Homere, tua."

Thomas Heyward wrote the following couplet in his "Hierarchie of the Blesséd Angels," published in 1635:

"Seven cities warred for Homer, being dead,
Who living had no roofe to shrowd his head."

Rev. Thomas Seward (1708-1790) wrote the following couplet:

"Seven wealthy towns contend for Homer dead,
Through which the living Homer begged his bread."

Undoubtedly each of these writers bases his statement upon the Latin quotation above.

There is a wide opinion as to the origin of the name *Homer*. The general one is that he was so called from *'Omerus*, which means *blind*; and that the poet was born blind, or became blind. His real name was *Melesigenes*, being born near the river *Meles*. Another derivation, which is earnestly supported by the late Dr. F. V. Kenealy, is that the name comes from *'o meros*, which means *the thigh*, because he had some mark on his thigh at his birth; that he never told his real name, nor his family, nor his country, but those who knew of this *mark upon his body*, took occasion from it to give him the name of Homer (*'Omeros—meros*, in Greek, signifies a thigh).

Paterculus says, that "whoever thinks Homer was born blind must needs be blind himself in all his senses."

Godfrey Higgins says, that the epithet given to the poem may mean the poems of *Om-heri* the savior 'OM.

"THEY POUR ALONG LIKE A FIRE THAT SWEEPS THE WHOLE EARTH BEFORE IT." (p. 624, *d*.) This correspondent will find the Greek,

Oi d' ár' 'ísan, 'oseí te pyrì chthòn pâsa némoito.

from which this line is translated in Homer's "Iliad," Bk. I, l. 780.

The quotation above is a very literal rendering of the Greek, and is quoted in the preface of Alenander Pope's translation of the "Iliad," where it is remarked of Homer that "the course of his verses resemble that of the army he describes." Pope himself renders the Greek as follows:

> "Like a deluge, covering all around,
> The shining armies swept along the ground,
> Swift as a flood of fire, when storms arise,
> Floats the wide field, and blazes to the skies."
> (*Iliad, Book I, Lines* 945-950).

Neither Bryant, Buckley, Chapman, Cowper, nor Derby, translate the Greek in the exact words as quoted in the preface to Pope's translation, yet Buckley, in his prose translation, renders the Greek the nearest to the line in question:

"They went along as if the whole earth was being fed by fire."—*Buckley's translation.*

"The army swept the earth as when a fire devours the herbage of the plains."—*Bryant's translation.*

"WHAT IS, THAT OUGHT TO BE." (p. 479, *a*.) This correspondent will find this quotation from Homer in the "Iliad," Book I, Line 732, Alexander Pope's translation. It is there stated to be Jove's "immutable decree no force can shake."

"TRUTH MUST BE SOUGHT FOR AT THE BOTTOM OF THE WELL."—*Plato.* (p. 305.) I find in the notes to Pope's "The Dunciad" (Bk. IV, l. 641) that this saying in nearly the same works is credited to Democritus, "The Laughing Philosopher." There it is given as follows:

"*Truth lay at the bottom of a deep well, from whence he had drawn it.*"

Butler has a remark on this saying, and observes that "he first put her in, before he pulled her out." ANDREAS BAYNE.

In George Oliver's "History of Initiaion" (Lecture V, Note 35) Faber says that Plato was wont to say:

"*Truth must be sought for at the bottom of the well.*"

Loomis J. Campbell, in Webster's Dictionary puts these two philosophers down:

"Democritus, B. C. 460 ?–361 ?" "Plato, B. C. 429 ?–348 ?"

VANDERWEYDE'S ARITHMETICAL PROBLEM. (pp. 552, 584.) "Two divisions have been made, of which some of the figures, by accident, have been obliterated:

$$\begin{array}{rl} \triangle & | \;_____ \; | \; 95238 \\ \triangle\ \triangle & | \;_____ \; | \; 8\square58 \end{array}$$

The obliterated figures are to be found, knowing that the figure covered by △ is one more than that covered by □, and that the two dividends are the same."

By trial, I find that the figure covered by △ should be a 7; therefore the figure covered by □ should be a 6. The work will stand thus:

$$\begin{array}{rl} 7 & | \; 6666666 \; | \; 95238 \\ 77 & | \; 6666666 \; | \; 8658 \end{array}$$

Now let us reverse the "knowing," and say that the figure covered by △ is one *less* than that covered by □. The work will stand thus:

$$\begin{array}{rl} 5 & | \; 4761900 \; | \; 95238 \\ 55 & | \; 4761900 \; | \; 8658 \end{array}$$

There may be other digits that will satisfy the conditions of the question. J. J. J.

JEWISH MONTHS. What are the names of the Jewish months, and how do they compare to our own? J. H. W. SCHMIDT.

The names of the Hebrew months, and the corresponding dates are here taken from the "Hebrew Almanac for the Year 1884: From September 20, 1884, to September 9, 1884;" published by Bloch & Co., Cincinnati, O.

Tishri,	Sept. 20, to Oct. 19.	Nisan,	Mar. 17, to Apr. 15.
Heshvan,	Oct. 20, to Nov. 18.	Iyar,	Apr. 16, to May 14.
Kislev,	Nov. 19, to Dec. 18.	Sivan,	May 15, to June 13.
Tebeth,	Dec. 19, to Jan. 16.	Tamuz,	June 14, to July 12.
Shebat,	Jan. 17, to Feb. 15.	Ab,	July 13, to Aug. 11.
Adar,	Feb. 16, to Mar. 16.	Ellul,	Aug. 12, to Sept. 9.

"LIKE THE ARMADA'S PRIDE AND SPOILS OF TRAFALGAR." (p. 607, *c.*) The lines quoted are from Byron's "Childe Harold's Pilgrimage." The line above doubtless refers to the scattering of the Invincible Armada by a storm, and the naval battle off Trafalgar in which the English admiral Nelson was killed. J. H. W. SCHMIDT.

PITCHER THROWING A BALL. (p. 590, *f.*) It is true that an expert pitcher can throw a ball in a horizontal curve, either to the right or left. I have seen the ball deviate from a horizontal straight line sometimes more than a foot. J. H. W. SCHMIDT.

"HOME, SWEET HOME." ADDITIONAL VERSES. (p. 624, *a.*) The additional verses, called for by the correspondent, are as follwows: In the winter of 1833, John Howard Payne, the author of "Home, Sweet Home," called upon an American lady, the wife of an eminent banker living in London, and presented to her a copy of the original, set to music, with the two additional verses addressed to her:

To *us*, in dispite of the absence of years,
How sweet the remembrance of *home* still appears!
From allurements abroad, which but flatter the eye,
The unsatisfied heart turns, and says, with a sigh,
Home, home, sweet, sweet home!
There's no place like home!
There's no place like home!

Your exile is blest with all fate can bestow,
But *mine* has been checkered with many a woe!
Yet, though different our fortunes, our thoughts are the same,
And both, as we think of Columbia, exclaim,
Home, home, sweet, sweet home!
There's no place like home!
There's no place like home!

"THE O. P. F. PRESIDENT." (p. 624, *c*) *Old Public Functionary.* A sobriquet sometimes given to James Buchanan, fifteenth President of the United States. He first applied the expression to himself in his Annual Message to Congress in 1859, as follows:

"This advice proceeds from the heart of an *old public functionary*, whose service commenced in the last generation, among the wise and conservative statesmen of that day, now nearly all passed away, and whose first and dearest earthly wish is to leave his country tranquil, prosperous, united and powerful."

THE NAMELESS CITY. (p. 624, *g.*) Ancient Rome was called the "Nameless City" because it was considered a death penalty to any one who should pronounce its most ancient and mysterious name.

The Greek form of the ancient name is ROME, and is first mentioned, some say by Aristotle, others say Theophrastus. The mysterious name is said to have been *Valentia.* Dr. Doran says:

"They [certain local names and nicknames] are all inferior to the one sacred and proverbial name, which belonged to Rome. They take many words to convey one idea. The secret qualifying name of the ancient city, many ideas found expression in one word,—*Valentia.*"

SELECTION OF READING. (p. 607, *g.*) If my reading for life was limited to ten volumes, I think I would be content with the following: The Bible; Shakespeare; Milton; Longfellow; Ivanhoe; Sketch Book; History of the United States, of England, of Rome, and of Greece.

J. H. W. SCHMIDT.

THE ONE-HUNDRED-AND-FIFTY-FIRST PSALM. In a work I am reading is this quotation, — "I was small among my brethren," — with reference to Psalm CIL, 1. I do not find but 150 Psalms in the Bible. Is the reference an error? Where is it found? JAMES.

The reference is correct, and the quotation is found in Psalm CLI, which is not found in the Hebrew Bible, but it is found in the Greek, the Septuaginta. It is headed "A Psalm of David when he had slain Goliath." Athanasius mentions it with praise, in his address to Marcellinus on the interpretation of the Psalms, and in his Synopsis of Holy Scripture. It was versified in Greek by Apollinarius Alexandrinus, A. D. 360; a Latin translation is found in the works of Fabricus, Vol. II, pp. 995-907: also, it is inserted in some psalters. The following is the translation of S. Baring-Gould:

PSALM CLI.

1. I was swall among my brethren; and growing up in my father's house, I kept my father's sheep.
2. My hands made the organ, and my fingers shaped the psaltery.
3. And who declared unto my Lord! He, the Lord, He heard all things.
4. He sent His angels, and He took me from my father's sheep; He anointed me in mercy with his unction.
5. Great and goodly are my brethren: but with them the Lord was not well pleased.
6. I went to meet the stranger: and he cursed me by all his idols.
7. But I smote off his head with his own drawn sword: and I blotted out the reproach of Israel.

SIXES AND SEVENS. What is the origin of the phrase "at sixes and sevens?" DAVID M. DRURY, New York City.

The Antiquary has the following on this question:

Many explanations have been attempted of the expression "sixes and sevens," but none of them so good as to make a new guess unnecessary. In the first place it may be noted, that the present form is a corruption of "at six and seven." So it appears in the "Townley Mysteries," in Taylor the Water Poet's works, and in Shakespeare. We read in *Richard II*, (Act II, Sc. 2, lines 121-122):

"All is uneven
And everything is set at six and seven."

One earlier explanation of a still earlier form "set on seven," is that God appointed everything in seven days, and that the expression was originally used to indicate order, but afterwards came to express disorder. This is not very satisfactory. Nares explains "sixes and sevens" by a reference to the game of backgammon; but no expla-

nation that has come under his observation is so good as one suggested to him by an ingenious friend. He remarks that if we write down the ordinary Arabic numerals, we shall find that all run evenly (12345) until we come to six (6), when the upper stroke runs above the line, and to seven (7), when the stroke runs below the line; so that it may be said "at six and seven" irregularity begins. Of course this is a mere conjecture, and no explanation can be considered as thoroughly satisfactory until historical evidence corroborates conjecture, but he thinks it is a suggestion well worthy of consideration.

J. H. H. DEM.

THE LETTER *M* AND THE NAPOLEONS. The *Frankforter Journal*, of September 21, 1870, remarked that among other superstitions peculiar to the Napoleons, is that of regarding the letter *M* as ominous, either of good or of evil, and the editor was interested sufficiently in the subject to make the following compilation of men, things, and events, beginning with *M*, with a view of showing that the emperors of France had cause for considering the letter a red or a black one, according to circumstances:

"Marbœuf was the first to recognize the genius of Napoleon I, at the military college. Marengo was the first great battle won by General Bonaparte, and Melas made room for him in Italy. Mortier was one of his best generals. Moreau betrayed him, and Marat was the first Martyr to his cause. Marie Louise shared his highest fortunes. Moscow was the abyss of ruin into which he fell. Metternich vanquished him in the field of diplomacy. Six of his Merechals, (Massena, Mortier, Marmont, Macdonald, Murat, and Moncey), and twenty-six generals of divisions under Napoleon I, began with M.

Murat, Duke of Bassano, was his most trusted counsellor. His first battle was that of Montenotte; his last battle, Mont St. Jean, as the French term Waterloo. He won the battles of Milesimo, Mondovi, Montmirail, and Montereau; then came the storming of Montmartre. Milan was the first enemy's capital, and Moscow the last, into which he entered victorious. He lost Egypt through Menou, and employed Miellis to take Pius VIII prisoner. Mallet conspired against him, Murat was the first to desert him, then Marmont. Three of his Ministers were Maret, Montalivet, and Mallieu; his first chamberlain was Montesquieu. His last halting place in France was Malmaison. He surrendered to Captain Maitland, and his companions at St. Helena were Montholon and his valet Marchand."

If we turn to the career of his nephew, Napoleon III, we find the same letter no less prominent, and it is said that he attached even greater importance to its mystic influence than his uncle did.

"PAINT THE TOWN RED." (p. 591, *j*.) The New York *Sun* has the following account of this expression :

The origin of the term "painting the town red," which has been used extensively throughout the State during the last campaign, is attributed to Gov. Thomas M. Waller. Again, it is claimed by Billy Welsh, the minstrel manager, as having been first used by his advance man out West, after having literally besmeared a city with big handbills printed in red. When called to an account for wasting the posters, the agent said he was bound to "paint the town red."

Residents of old Stratford remember Uncle Elnathan Wheeler, who formerly lived up the ferry road. When he was a boy, nearly every other house in town was painted with the old-fashioned mineral red paint, more durable than any that is made nowadays. Having bought a large quantity of the paint at what was considered a low price, Uucle Elnathan tried to induce Harvey Hammond, who lived nearly opposite, to enter into partnership, the two to "paint the town red," meaning that at the very low figure nearly every one in town could be induced to "paint up."

ABORIGINES OF AMERICA CALLED INDIANS. (p. 591, *a*.) They were so called by Columbus because he supposed the islands he discovered to be the easternmost of the East Indies. So the name was transferred to all the inhabitants of the western continent.

GEO. R. HOWELL.

LITERATURE OF GREECE. (p. 590, *a*.) The poems of Homer, and it is believed others, were rehearsed from memory and handed down for years and generations before they were committed to writing. There is probably no truth in the latter statement of the query if it refers to Roman literature, the phrase being added as a glittering antithesis. GEO. R. HOWELL.

DEEPEST GOLD AND SILVER MINE. (p. 592, *e*.) The deepest gold mine known is the Eureka in California, which is down 2,290 feet.

The deepest silver mine is the Mexican on the Comstock Lode in Nevada, which is down 3,300 feet. H. W. PORTER, Paulding, O.

THE LOST. (p. 534.) Allow an admirer of you welcome monthly visitor to add to the "Lost Articles" a few more subjects that should be included in the list.

THE LOST CAUSE, which refers to the unsuccessful attempt to establish the Southern Confederacy.

THE LOST TEN TRIBES OF ISRAEL, which of late there is a real searching for, and which the English claim at present to be.

THE LOST WORD which Masonry has to deal with according to their literature. READER.

ANCIENT—ANTIENT. I have been a constant reader of your NOTES AND QUERIES from the first number, and have submitted but very few questions. I admire the fullness of some of the articles published. The system of Masonic degrees in the July number (page 577) is the only such complete arrangement I have observed. I desire to ask why in the "Antient and Primitive Rite," the word "Antient" is spelled with a *t*, while in the "Ancient and Scottish Rite," the same word is spelled with a *c*? DAMON.

The "Primitive Rite," according McKenzie's "Masonic Cyclopædia," "was founded at Narbonne, in France, April 19, *1780*."

The "Accepted and Scottish Rite," according to the same authority, "in point of date, is not very old, and dates from about the year *1802*."

The more antiquated spelling of the word is *Antient*. Webster says: "Ancient, Latin *antianus*, *anteanus*, from *antea*, *ante*, before. French, *ancien*; Provençal, *ancian*; Spanish, *anciano*; Italian, *anziano*.

Hence, it is obvious that the "Antient and Primitive Rite" is the more *Antient* Rite of the two; and Masons are very exact for Rites, Rituals, Regulations, and Rules.

"MATHEMATICAL TRIUMVIRATE." (pp. 97, 384,) This query by "HUPHANTES," and the suggestive answer by "OBSERVER," presents as a sequence, these two questions: "Who gave the trio — Lagrange, Laplace, and Legendre — the title of "Mathematical Triumvirate?" "Have they done more for the progress of mathematical science than Lacroix, Lalande, and Leverrier?"

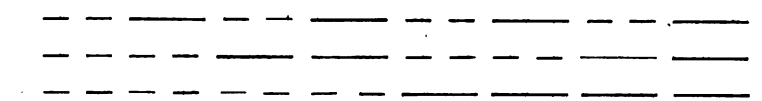
If these questions have not been answered allow me to suggest that neither of those mathematicians, named in the trio "Triumvirate," have done much to advance, but on the contrary, have done much to confuse the study of geometry, by wiping out the distinction between mensuration and geometry, and at least retarded the progress of mathematical science 100 years by declaring that *geometric proportion cannot be expressed by numerical proportion*. Had they known that the apparent geometric incommensurability was probably the result of ignorance in not knowing what notation to use to make geometric proportion translatable into exact and finite numbers, they would never have made the above illogical statement, and the science of geometry would long ere now have been made perfect by *commensuration*.

C. DEM., New York City.

QUESTIONS.

—o——o—

a. A Jesuit at Peking communicated to Leibnitz the following Chinese symbol, called by them the Cova, or "lineation," and attributed to Fohi, the founder of the Empire. It is suspended in their temples.



Who can give us the interpretation of this lineation? K. T.

b. Why was the "Julian Period" named from the Christian, or first name of Julius Scaliger, rather than from the surname, and called "Scaligerian Period?" OBSERVER.

Also, why do we say "Cartesian Method," instead of "Descartesian Method," named from Rene Descartes? OBSERVER.

c. Is the character ¶ a symbol or a letter? if a letter is it the initial of "Paragraph" for which it is used? why is the curve on the left? OBSERVER.

d. Which is the earlist sea-fight on record? J. H. W. SCHMIDT.

e. Who was the Mad Poet? J. H. W. SCHMIDT.

f. What is the origin of All Saints' Day? J. H. W. SCHMIDT.

g. What is the Angelus spoken of in Longfellow's "Evangeline?" J. H. W. SCHMIDT.

h. Was Christmas ever abolished by act of Parliament? J. H. W. SCHMIDT.

i. There was a Scotch colony established on the Isthmus of Darien previous to 1700, during the reign of King William II, of England. What became of this colony? R. ROACH.

j. I have read that musicians and manufacturers of musical instruments are making an effort to obtain a fixed standard of pitch. At a meeting of the New England Conservatory of Music held in Boston, in 1882, a resolution was offered in which it was suggested the prevailing pitch should be lowered, and that 260.2 vibrations per second for middle *C* would be satisfactory. Has any action since been taken? What was the standard of tone in Handel's time? Is it higher or lower in Europe than America? I. W. A., Natick, R. I.

k. The magnifying power of telescopic and other glasses depend upon their size and strength. How do opticians determine that power, and how is it expressed? R. HOYLE, Apponaug, R. I.

l. Who can give a chronological list of African explorers, showing nationality, results, etc. W. V. SLOCUM, Phenix, R. I.

Famous Horses. III. (pp. 479, *f*; 548, 596.) THE HORSES OF HISTORY. This concluding paper of our series presents more difficulties than the preceding ones, owing to the fact that an entire volume might be filled with the relations of the wonderful steeds of past and present times. The reader must be indulgent, as only the principal ones can be mentioned; but at some subsequent time we promise him a supplementary chapter.

The horse has been traced to the cave period, "and the reason we know so much about him during that time," says a writer in *The Cornhill Magazine*, is simply and solely because the man of the period ate them. Hippophagy has always been popular in France; it was practiced by pre-glacial men in the caves of Périgord, and revived with immense enthusiasm by the gourmets of the boulevards after the siege of Paris and the hunger of the commune. The cave men hunted and killed the wild horse of their own times, and one of the best of their remaining works of art represents a naked hunter attacking two horses, while a huge snake winds itself unperceived behind close to his heel. Some archeologists even believe that the horse was domesticated by the cave men as a source of food, and argue that the familiarity with its form shown in the drawings could only have been acquired by people who knew the animal in its domesticated state, and they declare that the cave men were obviously horsy. But all the indications seem to me to show that tame animals were quite unknown in the age of the cave men."

The Egyptian monuments anterior to the date of Amosis (about B. C. 1500), of the eighteenth dynasty, contain no representations of horses, but it is not safe to concluded from this negative evidence that this animal was not introduced into Egypt anterior to that date. Presuming that the papyrus Salier is said to relate to events contemporary with the Exodus,* we find such allusions as "The horses of my Lord are well," "The horses die through the labor of ploughing," etc., etc.

It is in this place that we must insert the sublime description of the war-horse found in the Book of Job XXXIX, 20-25, to wit.:

"The glory of his nostrils is terrible. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha; and he smelleth the battle afar off, the thunder of the captains and the shouting."

If we turn to the pages of Grecian and Roman history our labors are more definitely rewarded, as allusions and descriptions of the horse are very frequent in them. First in order, and requiring simply

* Goodwin, *Cambridge Essays*, 1858.

incidental mention, is the famous wooden horse employed at the siege of Troy. Epeius, the constructor of the Trojan horse, subsequently settled at Logaria, near Sybaris, on the coast of Italy; and the very tools which he had employed in that remarkable fabric were, according to Strabo and others, exhibited down to a late date in the temple of Athene at Metapontum.

To the same period belong the horses of Rhesus, the Thracian king, celebrated for their grace and speed. They were so famous that, when Priam was engaged in contest with the Greeks, the arrival of Rhesus, who was expected to assist in the defence of Troy, was looked for with great anxiety, as the Trojans believed that if his horses should once drink the waters of the Xanthus and feed on the grass of the Trojan plains, they would never be taken. This oracle was so well known to the Greeks that Diomedes and Ulysses entered the camp of Rhesus by night, slew him, and, what was more disastrous to the Trojans, carried away his horses to their own camp.

Bucephalus was the celebrated charger of Alexander the Great, and cost the emperor a sum equal to about $17,500. He was the only person who could mount him, and the horse always knelt to take up his master. Bucephalus was thirty years old at the time of his death, and Alexander built a city for his mausoleum, which he named Bucephala. Apelles is said to have painted this steed with such skill, that a living horse neighed at it, thinking it to be alive.

Phallas, the property of Heraclios, and Phrenicos, were also celebrated horses. The latter belonged to Hiero of Syracuse, and won the prize for single horses in the 73d Olympiad. The famous mares of Cymon conquered thrice in these same games.

When Antiochus was slain in battle by Centaretrius the Galatian, the victor exultingly leaped on the back of the fallen king's horse; however, he had no sooner done so, than the animal, as if sensible that it was bestrode by the slayer of his master, instantly exhibited signs of the greatest fury, and bounding to the top of a lofty rock, with a speed that defied every attempt of Centaretrius to disengage himself, leaped with him over the precipice, at the foot of which both were found dashed to pieces.

Caligula, the Roman tyrant, had a favorite horse, called Irritatus, (*i. e.* "spurred on,") whom he had fed upon gilt oats from an ivory manger, in a marble stable, and his drink was wine out of a golden pail. He is even said to have appointed the horse high priest and consul, and to have assigned him a house and establishment that he might entertain company.

Similarly, Celer, the swift steed (as its name implies), of the R man emperor Verus, was fed on almonds and raisins, covered wi purple, and had its stable in its master's palace.

Julius Cæsar had a horse whose hoofs were divided like toes. In

the statue of the animal, which was placed before the temple of Venus Genetrix, the sculptor divided the hoofs of the fore feet like the toes of men. *Vid.* Lycosthenes, *De Prodigiis*, (214); Montfaucon, *Antiquites*, (II, 58), *et al.*

Leaving now the ancients and glancing at the celebrated horses of the Middle Ages and modern times, we must accord the first place to those noble Arabian animals whose progeny is not yet extinct. The origin of the Arabian horse is thus described by Abd-el-Kader:

"With us it is admitted that God created the horse out of the wind, and Adam out of the mud of the earth; and this doctrine cannot be discussed. Many prophets (saefty to them) have proclaimed that when God contemplated the creation of the horse, he said to the south wind: 'I am about to make a creature of you; condense thyself!' and the wind became condensed. Then came the angel Gabriel and took a handful of that condensed wind and presented it to God, who formed a brown bay or brown chestnut, (Koummite red, mixed with black,) saying: 'I have called thee Horse! (Frass). I have created thee Arab! I have given thee the Koummite color! I have attached happiness to the hair that falls between thy eyes! Thou shalt be lord of all animals. Man shall follow you wherever you go! Good for pursuit as for fight, you shall fly without wings! Wealth shall rest upon your back, and good ever wait upon you!' God then marked him with the sign of glory and happiness—the *ghora a pelote*—on the head, and a star in the middle of the forehead. God created the horse before the man, and this is proved by man being the superior creature; therefore, God created all that man could want before he created him. For the wisdom of God indicates that everything on the earth was created for Adam and his posterity; and when he had created him he called him Adam, and said to him, 'Choose between the horse and the *borak*,' (the creature on which Mohammed rode across the heavens, an animal neither male nor female, and something like the mule). Adam answered, 'The most beautiful of the two is the horse.' God said, 'It is well: you have chosen that which is a glory to you, and will be to your children; as long as they exist my blessing shall be upon them, for I have created nothing more dear to me than the man and the horse.' God also created the horse before the mare; the male is more noble than the female.

The first man, after Adam, that mounted the horse, was Ismail, the Father of the Arabs (Ishmael), who was the son of our Lord Abraham, the cherished of God, who taught him to call the horses, and they all ran to him. He took then the most beautiful and spirited among them and tamed them. Afterwards a great many of them lost their purity, and only one single race of them was gathered in all their original nobility, by Solomon, the son of David; he called them the *Zadel-Rak-eb*, the gift of horsemen (cavaliers). To this all the Arabian

horses owe their origin. It is said that Arabs of the tribe of Azed went to Jerusalem the Noble, to compliment Solomon on his marriage with the Queen of Sheba, and that Solomon ordered out of his stables a magnificent stallion, of the issue of the race of Ismail, and gave it to them, saying: 'Behold the provisions I give you for your journey home! When hunger seizes you, take some wood, light a fire, put your best horseman on this horse, armed with a good lance, and you will hardly have your wood gathered and burning, before you will see your cavalier return with abundance of game from the chase; go, and may God cover you with his protection. The men of Azed took the road, and at their first halt, did as Solomon had directed; and neither zebra, nor gazelle, nor ostrich could escape from him. In gratitude they called that race of horses *Zad-el-Rakeb*. It was spread to the East and to the West. We divide into four epochs the history of this horse: First—From Adam to Ismail. Second—From Ismail to Solomon. Third—From Solomon to Mohammed. Fourth—From Mohammed to us. It is, however, thought that the Solomon race, having been forcibly divided into many branches, has like races of men, become varied in the color of its robe, etc. It is admitted now, that in stony districts, his robe becomes gray, and also where the lands have a light complexion. I have often seen evidences of this fact.

You ask me how the Arabs know the noble horse, the 'Drinker of the Air?' I answer, by the firmness of his lips, and the cartilage of the lower parts of the nose; by the dilation of his nostrils; by the leanness of the flesh about the veins of his head; by the elegance of his neck and shoulders; by the softness of his hair, mane, and skin; by the fullness of his breast; by the large size of his joints, and by the dryness of his extremities. But by tradition we learn from our ancestors, that we must discover his nobility more by moral indications than by his physical properties.

The horse has no malice in him; he loves his master, and usually will not suffer another to mount him; he will not do the prompted necessaries while his master is on his back, and he will not eat the food left by another horse. He loves to splash limpid water whenever he meets it. By the smell, sight, and hearing, and by his intelligence and address, he preserves his master from a thousand accidents in the chase, or in battle. He will fight for his master, and make common cause with him in everything. It is said that when Mohammed went out of his tent to receive the horses sent to him, he carressed them with his hands, and said, 'May you be blessed, Oh daughters of the wind!'"

Dumas, in his work, "The Horses of Sahara," states that the Arabs are very particular as to the color of their horses:

"White is the color for Princes, but does not stand heat. The black brings good fortune, but fears rocky ground. The chestnut is the most active. If one tells you he has seen a horse fly in the air,

ask of what color it was ; if he replies 'Chestnut,' believe him. In a combat against a chestnut you must have a chestnut. The bay is the hardiest and most sober. If one tells you a horse has leaped to the bottom of a precipice without hurting himself, ask of what color he was, and if he replies 'Bay,' believe him. Ben Dyab, a renowned chief of the desert, happening one day to be pursued by Saad-el Zenaty, turned to his son and asked, 'What horses are in front of the enemy?' 'White horses,' replied his son. 'It is well ; let us make for the sunny side, and they will melt away like butter.' Sometime afterwards Ben Dyab again turned to his son and said, 'What horses are in front of the enemy?' 'Black horses,' cried the son. 'It is well ; let us make for stony ground, and we shall have nothing to fear ; they are the negroes of the Soudan, who cannot walk with bare feet upon the flints.' He changed his course, and the black horses were speedily distanced. A third time Ben Dyab asked, 'And now what horses are in front of the enemy?' 'Dark chestnuts and dark bays,' was the reply. 'In that case,' said Ben Dyab, 'strike out, my children, strike out, and give your horses the heel, for these might perchance overtake us had we not given barley to ours all the summer through.'

The Arabian horse was introduced into England at an early date. The celebrated Markham Arabian purchased for racing purposes by James I, cost that monarch £500.

The well-known breed of horses from Galloway in Scotland, though rarely met with now, were also introduced into England as early as the reign of Edward I ; and perhaps Agnes, the black palfrey of Mary Stuart,—Roan Barbary the property of Richard II, that ate from his hand, and White Surrey the favorite of King Richard III, both of whom have been described by Shakespeare,*—were descendants of the Galloway stock.

This brings us to those horses whose interest lies in the fact of their having been the property of celebrated individuals. Of these Babieca, the Cid's horse is the most famous. This animal survived the death of its master by two years and a half, during which time no one was allowed to mount him, and when he died he was buried at Valentia before the gateway of the monastery there, and two elm trees were planted to mark the spot.

Ferrant d' Espagne and Orelio are also well known. The former was the property of Olivier, the favorite paladin of Charlemagne, and the latter belonging to Roderick, the last of the Goths, has been immortalized by Southey.

Who can separate Oliver Goldsmith and his unfortunate Fiddleback? Or the Duke of Wellington and Copenhagen? This gallant charger carried his master for fourteen hours at Waterloo. He was a horse of

* *King Richard*, II (v. 5). *King Richard*, III, (v. 3).

great endurance and the Duke was very fond of him. Wellington got him in Spain, and rode him through all his Spanish campaigns. For years before he died he was kept in the Strathfieldsaye Park as a pet.

"When he died," states Wellington's son, "he was buried here very early in the morning. All the servants turned out, and to their surprise the Duke, who was very old and failing, got up and appeared at the funeral. When the horse was brought out he immediately noticed that one hoof was off. He was very angry, but could not discover the robber. Some months afterwards he thought he should like a hoof and had Copenhagen dug up, but his three remaining hoofs had rotted away. A farm laborer hearing of this asked to see my father, and told him he knew the man who had done the deed, for he had himself bought the hoof for 3s, 6d. In this way the Duke recovered Copenhagen's hoof, which he had set (I think he said,) as an inkstand."

In Queen Elizabeth's reign, one Banks owned a learned horse called Marocco, or Morocco. Its shoes were of silver, and one of its feats was to mount to the steeple of St. Paul's cathedral. Among the entries of Stationer's Hall, (Nov. 14, 1595,) is "A Ballad shewing the strange qualities of a young nagg called Marocco." Banks and his horse were burnt to death for magicians, by order of the Pope, while they were exhibiting at Rome.

The last horses we shall mention here are Cinncinnatus, Egypt, and Jeff Davis, all the property of General Grant. The former one was as gentle as a lamb. and he obeyed the General at all times. Cincinnatus was a good saddle horse, in addition to being a first-class horse in harness. Grant could ride him to any point, jump off his back, leave him unhitched for any length of time, and the horse would wait patiently for him.

These few irregularly arranged and brief notes may serve at a future period to assist some compiler who may be collecting material on this interesting subject. Of course, much more could be said. We omitted any mention of those famous animals which the Greeks harnessed to their chariots, and the sly Tartar breed described by Byron. We have related nothing of the horse in modern poetry; and we have left out those of the race-course entirely. Our space is limited, and as we said at the beginning of the present paper, we can only promise more at some future time. In conclusion, however, we wish to inform the reader that the subject of horses has its humorous side also. So let the future historian of the horse not omit in his book the remark of the facetious Lord Barrymore, who, at the Newmarket races, among a vast crowd of the sporting world, mounted upon a chair, and having made a signal for silence, cried out: "Who wants a horse that can gallop twenty miles an hour, trot seventeen, and walk six?" Of course, vociferations of "I do," "I do," were not wanting; to which the nobleman replied: "Well, gentlemen, when I meet with such a one I will let you know."

CAXTON, New York City.

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Devoted to the Literature and History of the Bay State, launched on the literary ocean with the number for August, 1885, freighted with the hopes, ambitions, doubts, and fears of the publishers and editors, who claim there is a field for such a publication, and want everybody to read the initial number, and if pleased communicate with the editors and publishers. Published monthly by J. C. Cline & Co., 79 Milk St., Boston, Mass., at $2.50 a year. Single numbers 25 cents. John N. McClintock, conductor.

Wilford's Microcosm.

(The organ of the Substantial Philosophy.) A Religio-Scientific Monthly devoted to the Discoveries, Theories, and Investigations of Modern Science, in their bearing upon the Religious Thought of the Age; with other matters of general interest. Entered on its fifth volume with the October number, 1885, new series, enlarged. Edited by A. Wilford Hall and Henry A Mott. Published by Microcosm Publishing Co., at $2.00 a year, at 23 Park Row, New York City.

PUBLISHERS' ANNOUNCEMENT.

This number closes the second volume of this monthly magazine, and terminates the subscription of a majority of our subscribers. There are between one and two hundred subscribers who are now indebted to us $1.00 each for Nos. 31 to 42, for the year 1885, which *one dollar* we request each to forward by registered letter, Post Office money-order, at our risk; or by postal note, or stamps, or in currency, at each subscriber's risk. Also, there are about fifty subscribers who are indebted for all of Vol. II, Nos. 21 to 42; these we request to forward $2.00 each. If these subscriptions are not paid on or before January, 1886, the first number of Vol. III for *January, 1886*, will not be sent to delinquents. We have not heretofore been obliged to thus draw the line, but our experience is that of many other publishers, that we cannot afford to publish a magazine to distribute to delinquents.

To all those to have paid *to* January, 1886, we kindly ask a renewal of your subscriptions for the year, 1886; and to those who have paid *to* January, 1887, we return our thanks.

We have some 50 to 60 complete sets of Volume I, Nos. 1 to 20; and some 30 to 40 sets of Volume II, Nos 21 to 42, which will be disposed of as follows, till further notice:

Volume I, Nos. 1 to 20, July, 1882, to February, 1884,	$1 50
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Odd Nos. (excepting Nos. 8, 9, 34, 35, 36, 37, 39), 5 cents each.

We have over 150 exchanges to which N. & Q. is regularly sent, all of which have received notices or announcements in this magazine. Quite a number are on our list at the solicitation of publishers, and we respectfully ask also the courtesy of a notice of N. & Q., as some of these exchanges are useless to us, and will be cut off, unless an announcement of N. & Q., or an acknowledgment of its receipt occasionally appears in their columns.

We take this opportunity to return our hearty thanks to all our patrons, contributors, advertisers, etc., for their many favors.

S. C. & L. M. Gould, Publishers.

MANCHESTER, N. H.

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MISCELLANEOUS

NOTES AND QUERIES,

WITH ANSWERS.

"*One Truth is clear*, Whatever is, is right."—POPE.

VOL. II. DECEMBER, 1885. No. 42.

LONGEVITY.

—o——o—

(p. 591, *f.*) I copy the following from a work in my library copyrighted in 1864:

"Haller has noted 1,000 cases of centenarians: 62 of from 110 to 120 years; 29 of from 120 to 130 years; and 15 who had attained from 130 to 140 years. Beyond this advanced age, well-authenticated examples of longevity are very rare. The case of Henry Jenkins, the Yorkshire fisherman, who died in December, 1670, at the age of 169 years, is one of the most remarkable. He is buried in the church of Bolton—upon Swale—where may be found a long inscription, chiefly referring to his humble position in life and his patriarchal age. That of Thomas Parr is well known. He was first married at the age of 80, and afterwards at 122, and died in 1635, aged 152. He was a farmer, and up to the age 130 was able to dig, plough, and thresh. Had he continued his simple and abstemious habits, his life would probably have been prolonged a considerable period; but the luxurious living of the court of Charles I, at which his latter years were spent, occasioned a plethoric condition which hastened his end. The famous Harvey dissected him after death, and found no appearance of any decay in any organ. The following list of instances of advanced age is given on the authority of Pritchard, Whitehurst, Bailey, and others:

Name.		Died.	Age.
Appollonius, of Tayna,	A. D.	99	130
St. Patrick,		491	122
Attila,		500	124
Lly warch Hên,		500	150
St. Coemgene,		618	120
St. Mougah, or Keutigern,		781	185
Piastus, King of Poland,		861	120
Countess of Desmond,		1612	145
Thomas Parr,		1635	152
Thomas Damme,		1648	154
Dr. Mead, Hertfortshire,		1652	148
James Bowles, Kenilworth,		1656	152
Henry Jenkins,		1670	169
William Edwards,		1688	168
Petrarch Czartan,		1724	185
Margaret Patten		1739	137
John Roven,		1741	172
Mrs. John Roven,			164
John Effingham, Cornwall,			144
Thomas Winslow, a captain of Cromwell,		1766	146
Draakenburg, a Dane,		1772	146
Jonas Warren, Ballydale,		1787	167
Jonas Surington, Bergen, Norway,		1797	159
Demetrius Grabowsky, Poland,		1830	169
Bridget Divine,		1845	147

Czartan's biographer says of him: He was born in the year 1539, and died January 5, 1724, at Kofrosch, a village four miles from Temeswar. A few days before his death, being nearly 185 years old, he had walked, with the aid of a stick, to the post-house at Kofrosch, to ask charity from the travelers. His eyes were much inflamed; but he still enjoyed a little sight. His hair and beard were of a greenish white color, like mouldy bread; and he had a few of his teeth remaining. His son, 97 years of age, declared that his father had once been a head taller; that at a great age he married for a third time, and that he was born in this last marriage. He was accustomed, agreeably to the rules of his religion (Greek church), to observe fast-days with great strictness, and never to use any other food than milk, and certain cakes, called by the Hungarians *collatschen*, together with a good glass of brandy such as is made in the country.

The Hungarian family of Roven affords an extraordinary example of long life. The father attained the age of 172, the wife, 164. They had been married 142 years, and their youngest child was 115; and such was the influence of habit and filial affection that this *child* with

all the severity of parental rigidity, did not dare to act without his papa's and mamma's permission.

Examples of great longevity are frequent in Russia. According to an official report, there were, in 1828, in the empire, 828 centenarians, of whom forty had exceeded 120 years; fifteen, 130 years; nine, 136 years; and three, 138 years. In the government of Moscow, there died, in 1830, a man aged 150. In the government of Kieff, an old soldier died in 1844, at the age of 153. There lately died on an estate in the government of Viatka, a peasant named Michael Kuiarvelkis, who had attained the age of 137 years, 10 months, and 11 days. He was born in a village of the same district, married at the age of 19, and he had had by several wives 32 children, one of whom, a daughter is still living, at the age of 100 years. He never had any serious illness; and some years before his death he complained that he could not read without glasses, but to the last day he retained the use of all his faculties, and was very cheerful. He frequently said that he thought death had forgotten him.

In China, on the contrary, such instances are rare. From a census made a few years ago, we learn that out of a population of 369,000,000 there were but four centenarians.

According to the census of the United States, taken in 1830, there were 2,556 persons 100 years of age, or upwards. The census of 1850 exhibits nearly the same number. This gives one centenarian to a population of 9,000. From this census we also learn that the oldest person then living in the United States was of the age of 140. This person was an Indian woman residing in North Carolina. In the same State was an Indian aged 125; a negro woman, 111; two black slaves, 110 each; one mulatto male, 120; and several white males and females from 106 to 114. In the parish of Lafyaette, La., was a female, black, aged 120. In several of the States there were found persons, white and black, aged from 110 to 115.

There was in 1864, living in Murray county, Georgia, on the waters of Holy Creek, a revolutionary veteran, who had attained the age of 135 years. His name was John Hames. He was known throughout the region in which he lived by the appellative 'Gran'sir Hames.' He was born in Micklenburg county, Virginia, and was a lad ten years of age when Washington was in his cradle. He was 32 when Braddock met his disastrous defeat on the Monongahela. He, with a number of his neighbors, set forth to join the ill-fated commander, but after several days' march were turned back by the news of his overthrow. He migrated to South Carolina nearly 100 years ago. He was in 13 considerable conflicts during the war of Independence, and in skirmishes and encounters with Indians, with Tories, and with British, times beyond memory. He was with Gates at Camden, with Morgan

at Cowpens, with Greene at Hillsboro' and Eutaw, and with Marion in many a bold rush into a tory camp or red-coat quarter.

There were, in 1864, about 20,000 persons in the United States who were living when the Declaration of Independence was signed in 1776. They must necessarily have been more than 80 years old, in order to have lived at that time. The French census of 1851 shows only 100 persons over 100 years old, though the total population was nearly 36,000,000. Old age is therefore attained among us more frequently than in France.

At Cordova, in South America, in the year 1780, a judicial inquiry was instituted by the authorities to determine the age of a negress by the name of Louisa Truxo. She testified that she perfectly remembered Fernando Truxo, the bishop, who gave her as his contribution toward a university fund; he died in 1614. Another negress, who was known to be 129, testified that Louisa was an elderly woman when she was a child. On this evidence the authorities of Cordova concluded that Louisa was, as she asserted, 175 years old.

Two cases are recorded by Mr. Bailey, in his 'Annals of Longevity,' which throw all these into the shade; but the evidence furnished is inadequate and unsatisfactory. One is that of an Englishman, Thomas Cam, whom the Parish register of Shoreditch affirms to have died in 1588, at the age of 207, having paid allegiance to 12 monarchs. The other is that of a Russian, name not given, whom the St. Petersburg *Gazette* mentioned as having died in 1812, at an age exceeding 200 years." J. H. W. SCHMIDT, Ansonia, O.

QUEEN VICTORIA. The auspicious date of the "Year of Jubilee" of Her Majesty Queen Victoria is on the 20th day of June, 1886. The half century of her reign will be completed on the 20th of June, 1887, but the precedents are in favor of the Jubilee being held at the beginning and not the end of the 50th year. The London *Globe* says:

"The most direct is that of 1809, upon the 25th of October, when rejoicings were held throughout the empire because of the entrance of George III upon the Jubilee Year; and in this the original institution of the jubilee itself was obviously followed. The Mosaic law says:

'And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound * * * * throughout all your land. And ye shall hallow the fiftieth year, and proclaim liberty throughout all the land unto all the inhabitants thereof; it shall be a jubilee unto you.'—*Leviticus* XXV, 8–10.

Only three sovereigns in the whole tale of English history have been suffered to see the opening of such a year, namely: Henry III, Edward III, and George III."

CURIOSITIES OF DEFINITIONS. There is a fiction that crocodiles wept over their prey; hence the tears of a hypocrite were named. Bullokar, in 1616, made an English dictionary, in which under this word, he says:

"A crocodile will weepe over a man's head, when he hath devoured the body, and then will eate up the head too."

Bullokar was followed by Minsheu, who issued in 1617, (second edition 1626,) a polyglot, but yet true English dictionary, remarkable as the first effort at English etymology, as the first book giving a printed list of subscribers to it, and also giving an amusing account of the origin of the word "Cockney," as follows:

"A Cockney, or Cockny, applied only to one born within the sound of Bow-bell, that is, within the city of London, which tearme came first out of the following tale:

That a citizen's sonne riding with his father out of London into the country, and being a novice, and merely ignorant how corne or cattle increased, asked when he heard a horse neigh, what the horse did? His father answered, the horse doth neigh; riding farther, he heard a cock crow, and said, doth the cock neigh too? and therefore Cockney, or, Cocknie, by inversion thus: incock q., incoctus, i. e., raw or unripe in countrey-mens affaires."

But the dictionary of this period is what its author, Henry Cockeram, when publishing it in 1623, was pleased to call:

"The English Dictionarie; or an Interpreter of hard English words. Enabling as well Ladies and Gentlewomen, young schoolers, clarkes, merchants; as also strangers of any nation, to the understanding of the more difficult authors, already printed in our Language, and the more speedy attaining of an elegant perfection of the English tongue, both in reading, speaking, and writing."

It is divided into books, the first, giving "choice" words; the second, giving "vulgar" words; the third, giving a singular jumble of natural history, mythology, and biography. Among the "choice" words is found *bubulcitate*, with the meaning, "to cry like a cow-boy." The word *actress* is defined as a "woman-doer"; the third part being published before the practice of women appearing on the stage sprang up. In the third book it is stated of a little beast called the "ignarus," whatever that may be, that "in the night it singeth six kinds of notes, one after another, as la-sol-fa-mi-re-ut." "The Barble," the author assures us "is a fish that will not meddle with the baite until with her taile shee have unhooked it from the hooke." L. M. G.

DULL TIMES. A singular circumstance occurred the other week, at Canterbury (England) Cathedral, morning service having been commenced without a single worshipper, beyond those officially engaged. At the close the congregation numbered *two persons!— The Occult Magazine, Glasgow, Scotland, April, 1885.*

QUESTIONS AND ANSWERS.

FIFTY-TWO OF THE SYMBOLS OF PYTHAGORAS. What are the symbols of Pythagoras? B. W. G.

The Pythagorean Symbols are certain precepts or doctrines taught by that ancient philosopher Pythagoras, who flourished about 500 B. C. We note 52 Symbols in number according to three authorities. Jamblichus (who wrote a life of Pythagoras) gives 39, according to Wm. Bridgman's work entitled, "Translations from the Greek, containing: 1. Aristotle's Synopsis of the Virtues and Vices. 2. The Similitudes of Demophilus. 3. The Golden Sentences of Democrates. 4. The Pythagoric Symbols, with the explanations of Jamblichus. 5. The Pythagoric Sentences of Demophilus, from Thomas Taylor."

The Pythagoric Symbols are expressions which cover some esoteric doctines taught by Pythagoras to his disciples. Several explanations have been put forth to some of them, though Jamblichus is considered good authority. Here followeth the Symbols as per Jamblichus:

1. When going to the temple to adore Divinity, neither say nor do anything in the interim pertaining to common affairs of life.
2. Neither enter into a temple negligently, nor, in short, adore carelessly, not even though you should stand at the very doors themselevs.
3. Sacrifice and adore unshod.
4. Disbelieve nothing wonderful concerning the gods, nor concerning divine dogmas.
5. Declining from the public ways, walk in unfrequented paths.
6. Abstain from Melanurus; * for it belongs to the terresrial gods.
7. Govern your tongue before all other things, following the gods.
8. The wind blowing, adore the sound.
9. Cut not fire with a sword.
10. Remove from yourself every vinegar bottle.
11. Assist a man in raising a burden; but do not assist him in laying it down.
12. When stretching forth your feet to have your sandals put on first extend your right foot; but when about to use a footbath, first extend your left foot.
13. Discourse not on Pythagorean doctrines without light.
14. Step not beyond the beam of the balance.
15. Having departed from your house, turn not back; for the furies will be your attendants.
16. Philosophize, looking to the heavens and the sun.

* Certain kind of fish.

17. Wipe not a seat with a torch.
18. Nourish a cock, but sacrifice it not, for it is sacred to the sun and moon.
19. Sit not upon a bushel.
20. Nourish not that which has crooked nails.
21. Cut not in the way.
22. Receive not a swallow into your house.
23. Wear not a ring.
24. Inscribe not the image of God in a ring.
25. Behold not yourself in a mirror by the light of a candle.
26. Be not addicted to immoderate laughter.
27. Cut not your nails at a sacrifice.
28. Offer not your right hand easily to every one.
29. When rising from the bed-clothes, roll them together, and obliterate the impression of the body.
30. Eat not the heart.
31. Eat not the brain.
32. Despise things which are connascent with you.
33. Receive not Erythinus. *
34. Obliterate the mark of the pot from the ashes.
35. Draw not near to that which is gold, in order to produce children.
56. Honor a figure and a step before a figure and a triobolus.
37. Abstain from beans.
38. Transplant mallows indeed in your garden; but eat them not.
39. Abstain from animals.

William Enfield, LL.D., in his "History of Philosophy," (p. 231) gives 12 Pythagoric Symbols, not included in the code above from Mr. Bridgman's "Translations"; and says "the Symbols are recited by Jamblichus and others." The additional 13 are as follows:

1. Taste not that which has fallen from the table.
2. Break not bread.
3. Sleep not at noon.
4. When it thunders, touch the earth.
5. Pluck not a crown.
6. Roast not that which has been boiled.
7. Sail not on the ground.
8. Plant not a palm.
9. Turn aside from an edged tool.
10. Above all things, govern your tongue.
11. Quit not your station without the command of your general.
12. Remember, the paths of virtue and vice resemble the letter Y.

According to a commentary on the Epistles, Paul quotes one in Ephesians IV, 26: 1. Let not the sun go down upon your wrath.

* Certain kind of fish.

WONDERS OF ELORA. I have read of the rock-cut temples at Elora, East Indies, excavated from a mountain of granite, and extending a mile and a quarter. Who performed this work? When, and why? What work treats of these wonders? J. Q. A.

The following named work will give a full account of the excavations, objects, etc.:

"The Wonders of Elora; or, the Narrative of a Journey to the Temples and Dwellings excavated out of a mountain of granite, and extending upwards of a mile and a quarter, at Elora, in the East Indies, by the route of Poona, Ahmed-Nuggur, and Toka, returning by Dowlutabad and Aurungabad; with some general observations on the people and country. By John B. Seeley. Second edition, with considerable additions and improvements. London. Octavo; pp. 597. Chapters, XXV; Plates, 12. Appendix. 1825.

'Shall then this glory of the antique age,
The pride of men, be lost among mankind?'"—AKENSIDE.

NINE DRAMATIC LANGUAGES. What are the "nine dramatic languages" mentioned in literary circles? BACKSWOODSMAN.

Rev. William R. Alger, of Boston, in *The Voice* (published by E. S. Werner, New York), for August, 1885, gives the nine dramatic languages in a two-column article on the subject, as follows:

1. Form. 2. Attitudes. 3. Automatic movements. 4. Gestures. 5. Facial expressions. 6. Inarticulate noises. 7. Inflected tones. 8. Articulated words. 9. Deeds.

THE PAN-HANDLE. (p. 624, *b*.) This fanciful and cant name from its form is applied to the most northerly portion of the State of West-Virginia. It is a long narrow projection between the Ohio river and the western boundary of the State of Pennsylvania. The "Pan-Handle Route" is applied to the railroad that passes up through this section, which road forms a portion of the Baltimore and Ohio Railroad system. OHIOAN.

ARITHMETICAL EXAMPLES OF LARGE NUMBER OF FIGURES. (p. 631.) At the Crystal Palace, Sydenham, in two diagrams of 7 ft. 2 in. × 6 ft. 6 in., is the digit 9 involved into the 912 power, and antecedent powers or involutions, containing upwards of 73,000 figures. Also, the proofs of the involutions, containing upwards of 146,000 figures, performed by Samuel Fancourt, of London, and completed by him in 1837, at the age of 16. The whole is performed by simple arithmetic. OBSERVER.

NAMES OF THE SEVENTY DISCIPLES — LUKE X, 1. (p. 590, *j*.)

The following are the traditionary names of the "other seventy," according to Townsend's "New Testament," as given in McClintock & Strong's "Cyclopædia of Biblical, Theological, and Ecclesiastical Literature," Vol. IX, p. 600 :

1. Agabus the prophet.
2. Amphias of Odyssus, sometimes called Amphiatus.
3. Annias, who baptised Paul, bishop of Damuscus.
4. Andronicus of Pannonia, or Spain.
5. Appelles of Smyrna, or of Heraclea
6. Apollo of Cæsarea.
7. Aristarcus of Apamea.
8. Aristobulus of Britain.
9. Artemas of Lystra.
10. Asyncritus of Hyrcania.
11. Barnabas of Milan.
12. Barnabas of Heraolea.
13. Cæsar of Dyrrachium.
14. Caius of Ephesus.
15. Corpus of Berytus in Thrace.
19. Cephus, bishop of Konia.
17. Clemens of Sardinia.
18. Cleophas of Jerusalem.
19. Crescens of Chalcedon in Galatia.
20. Damus, a priest of idols.
21. Epenetus of Carthage.
22. Epaphroditus of Andriace.
23. Erastus of Paneas, or of the Philippians.
24. Evodias of Antioch.
25. Hermas of Philippi, or Philippolis.
26. Hermes of Dalmatia.
27. Hermogenes, who followed Simon Magus.
28. Hermogenes, bishop of the Megarenes.
29. Herodion of Tarsus.
30. James, the brother of our Lord, at Jerusalem.
31. Jason of Tarsus.
32. Jesus Justus, bishop of Eleutheropolis.
33. Linus of Rome.
34. Luke the Evangelist.
35. Lucius of Laodicea in Syria.
36. Mark, who is called John, of Biblopolis, or Biblus.
37. Mark the Evangelist, bishop of Alexandria.
38. Mark the nephew of Barnabas, bishop of Apollonia.
39. Matthias, afterwards the apostle
40. Narcissus of Athens.
41. Nicanor, who died when Stephen suffered martyrdom.
42. Nicolaus of Samaria.
43. Olympius, a martyr of Rome.
44. Onesiphorus, bishop of Corone.
45. Parmenas of the Soli.
46. Patrobulus, the same with Patrobas (Rom. XVI, 14), of Puteoli, or according to others, of Naples.
47. Philemon of Gaza.
48. Phitemon, called in the Acts Philip, who baptized the eunuch of Candace, of Trallium, in Asia.
49. Philogus of Sinope.
50. Phlegon, bishop of Marathon.
51. Phigellus of Ephesus, who followed Simon Magus.
52. Prochorus of Nicomedia, in Bitoynia.

53. Pudens.
54. Quartus of Berytus.
55. Rhodion, a martyr at Rome.
56. Rufus of Thebes.
57. Silas of Corinth.
58. Sylvanus of Thessalonica.
59. Sosipater of Iconium.
60. Sosthenes of Colophon.
61. Stachys of Byzantium.
62. Stephen, the first martyr.
63. Tertius of Iconium.
64. Thaddeus, who carried the epistle of Jesus to Edessa, to Abgarus.
65. Timon of Bostra of the Arabians.
66. Trophimus, who suffered martyrdom with Paul.
67. Tychicus, bishop of Chaledon, of Bihhynia.
68. Tychicus of Colophon.
69. Urbanus of Macedonia.
70. Zenas of Diospolis.

"INDIAN MODE OF COUNTING." The *Athenæum* of November 24, 1877, contains a letter from Dr. J. Hammond Trumbull of Hartford, containing two versions of the method of counting attributed to the Indians of North America. He shows that the numerals closely resemble those used in Yorkshire for "sheep scoring," and conclude they were learned by Indians from early English settlers in New England, and since then attributed to the Indians themselves. Mr. Alexander J. Ellis, vice-president of the Philological Society, has fully discussed this subject in a paper entitled "*The Anglo-Cymric Score*," published in the Transactions of the Society for 1877–9. Mr. Ellis gives no less than *fifty-three* varieties of this system of counting and shows that the numerals are "Angelicised Welsh with curious interpolations," whence he calls the system the "*Anglo-Cymric Score*." He makes their Welsh origin perfectly clear. Those seeking further particulars are referred to the papers named: DJAFAR.

PLAY UPON NAMES BY AN ENGLISH DIVINE. The literature of English political anecdote is well garnished with bright sayings of which the play upon names forms an essential feature. James the First of England and Sixth of Scotland (1623–1625) was not remarkable for vigor and steadiness. Having heard of a famous preacher (who was it?) who was very witty in his sermons, and peculiarly so in the choice of texts, he decreed this clergyman to preach before him. With all suitable gravity, the learned divine gave out his text in the following words: "James I and VI, in the latter part of the verse, 'He that now erreth is like a wave of the sea driven by the wind and tossed.'" H. T. UGLOW, Providence, R. I.

MARCH BORROWING FROM APRIL. (p. 590, *n.*) The proverb runs:

March borrowed from April three days, and they were ill;
They killed three lambs, were playing on a hill.

Vid. *Poor Robin's Almanac* for 1731. In the old ballad of *The Complaynt of Scotland* we find:

The first it shall be wind and weet;
The next it shall be snaw and sleet;
The third it shall be sic a freeze
Shall gar the birds stick to the trees.

Vid. also Hazlitt's *Popular Antiquities*, II, 27, (ed. of 1870).

CAXNON.

THE MAD POET. (p. 650, *e.*) Nathaniel Lee the dramatist was so called, he having been confined four years in an insane asylum.

M'Donald Clarke is popularly known as the Mad Poet. He was an eccentric New Yorker, and in 1822 brought out a volume of poetry entitled *The Elixir of Moonshine*, in which he adopted the sobriquet as a pseudonym. Clarke wrote many good poems, if I remember rightly he was the author of the beautiful lines:

Night drew her sable curtain down,
And pinned it with a star.

CAXTON.

UP SALT RIVER. (p. 640, *o.*) Prof. Schele De Vere gives the origin of the phrase in his book called "Americanisms; The English of the New World." Before the day of steam, all navigation of the Ohio River was carried on by flat-boats and keel-boats. It was necessary to row the keel-boats up stream. The labor was painful and exhausting. There were slaves all along the Kentucky side of the river in those days. When a negro had been refractory or "sassy," it was the custom to punish him by hiring him out to row keel-boats up the river. This punishment was called "rowing up." In time it became the popular slave term for a scolding or punishment of any sort all over the country, much as the term to "blow up" is applied nowadays. Prof. De Vere quotes this sentence from the New York *Herald* of May 7, 1856. "We hope the president gave his secretary a good rowing up for his imbecility." Salt River was, and is, a little tributary of the Ohio, in Kentucky. It was so crooked and dangerous, that rowing a keel-boat up its waters was about the hardest labor a man could undertake. Hence, to row a man up Salt River was as severe a punishment as could be imposed on him. The expression became proverbial. One day, on the floor of Congress, a member from Kentucky made use of the phrase in a happy allusion. The expression was thence crystalized in the popular speech of the country. From that day to this, the person or party that has been badly defeated in an election is "sent up Salt River." CAXTON.

CAGLIOSTRO. (p. 390, *k.*) Cagliostro is generally regarded as a charlatan and imposter. Many, however, are of a different judgment and it may yet be ascertained that the truth lies in his case as in others, between the extremes. His fate would seem to ally him closely to Giordano Bruno. He seems to have had the power to exhibit the simulacra of the dead and to procure the knowledge of facts existing in other person's memories. Along with this, he seems to have done many tricks of legerdemain that would hardly belong to an occult science. He is judged nowadays according to the condition of the mind of the individual judging. The name Cagliostro seems to be from the Greek *kalos* and *oster*, meaning the beautiful star, the sun, His other designation *Balsamo* is evidently the same as *Baal-samer*, lord of the sky. It is said that he suggested to Lord Bulwer Lytton the idea of *Ganoni*—which name has the same meaning.

A. WILDER.

A SARDONIC SMILE. (p. 639, *m.*) This expression has a classical origin, it being employed by Homer to indicate a smile of contempt. The *Herba Sardonia*, deriving its name from Sardis, in Asia Minor, is so acrid that it produces convulsions of the nerves of the face, as if the person were grinning. See also Swift's poem, *The Pheasant and the Lark.* CAXTON.

GEORG. (p. 639, *j.*) Prof. Ebers, the Orientalist, is a German, having been born the 1st of March, 1837, in Berlin. The German equivalent of "George" is "Georg," and when the publisher translated the professor's book *Die Schevestern*, as *The Sisters*, etc., it was also his duty to translate the author's name. CAXTON.

INFANGTHEF. (p. 624, *i.*) *Infangthef* is an old English-Saxon law term, from the Saxon *in-fangen-thef*, and means the right of jurisdiction possessed and exercised by noblemen to judge and punish thieves taken on their estate. The word is obsolete, however. A. WILDER.

WHAT DOES THE "88" REFER TO?. (p. 624, *f.*) Sir Thomas Browne referred to by the number 88 to the year 1588, in which the Spanish Armada menaced England, but were driven off by adverse winds and finally destroyed by tempests. This event assured the naval supremacy of England and began the decadence of Spain.

A. WILDER.

THANKSGIVING Day. (11, 103.) The earliest Thanksgiving-day proclamation that is to be found in a printed form is the one issued by His Excellency Francis Bernard, Captain-General and Governor-in-Chief in and over His Majesty's province of Massachusetts Bay, in New England, and Vice Admiral of the same in 1767. It reads as follows:

A PROCLAMATION FOR A PUBLIC THANKSGIVING. As the Business of the Year is now drawing towards a Conclusion, we are reminded, according to the laudable Usage of this Province, to join together in a grateful Acknowledgement of the manifold Mercies of the Divine Providence conferred upon Us in the passing Year: Wherefore, I have thought fit to appoint, and do with the advice of His Majesty's Council appoint, Thursday, the Third Day of December next, to be a day of public Thanksgiving, that we may thereupon with one Heart and Voice return our most humble Thanks to Almighty God for the gracious Dispensations of His Providence since the last religious Anniversary of this kind; and especially for—that he has been pleased to preserve and maintain our most gracious Sovereign King GEORGE in Health and Wealth, in Peace and Honor; and to extend the Blessings of his Government to the remotest Part of his Dominions;—that He hath been pleased to bless and preserve our gracious Queen CHARLOTTE, their Royal Highnesses the Prince of WALES, the Princess Dowager of WALES, and all the Royal family, and by the frequent Encrease of the Royal Issue to assure to us the Continuation of the Blessings which we derive from that illustrious House;—that he hath been pleased to prosper the whole British Empire by the Preservation of Peace, the Encrease of Trade, and the opening of new Sources of National Wealth; and now particularly that he hath been pleased to favor the people of this province with healthy and kindly Seasons, and to bless the Labor of their Hands with a sufficiency of the Produce of the Earth and of the Sea.

And I do exhort all Ministers of the Gospel, with their several Congregations, within this Province, that they assemble on the said day in a Solemn manner to return their most humble thanks to Almighty GOD for these and all other of His Mercies vouchsafed unto us, and to beseech him, notwithstanding our Unworthiness, to continue His gracious Providence over us. And I command and enjoin all Magistrates and Civil Officers to see that the said day be observed as a Day set apart for religious worship, and that no servile labor be permitted thereon.

GIVEN at the Council Chamber at Boston, the Fourth Day of November, 1767, in the Eighth Year of the Reign of our Sovereign

Lord GEORGE the Third, by the Grace of God, of Great Britain, France and Ireland, King, Defender of the Faith, &c.

FRA. BERNARD.

By his Excellency's Command. A. OLIVER, *Sec'y.*

GOD SAVE THE KING.

CAXTON.

DEAD AS A DOOR NAIL. (p. 639, *a.*) This proverbial expression is taken from the door nail, that is the nail on which, in old doors, the knocker strikes. It is therefore, used as a comparison to any one irrecoverably dead.

> Falstaff—What! Is the old King dead?
> Pistol—As nail in door.—*Shakespeare.* 2 King Henry IV., (v. 3.)

DEAD AS A HERRING has a similar origin. That fish, which when fat is called a "bloater," dies immediately upon its removal from the sea. It wants air and can live only in salt water; whereas an eel lives a long time after leaving its native element. Swimming so near the surface as it does, the herring requires much air, and the gills when dry can not perform their function—that of breathing.

By gar the herring is no dead so I will kill him.—*Merry Wives of Windsor*, (II, 3.) CAXTON.

WRITING THE DECIMAL POINT. (p. 630.) In France and Germany 1-4 reduced to a decimal is written 0,25; in England usually 0·25; *in* the United States, 0.25; that is, the first two countries use the comma for a decimal point, while American writers use the period. For the purpose of indicating the units place Sir Isaac Newton proposed that the point be placed near the top to distinguish it from the punctuation mark, and this practice, says Dr. Peacock, is followed by all good mathematicians. English writers generally use the point as proposed by Newton, and the period as a sign of multiplication. W.

BRAINS. (432, 469.) The cranium of Descartes the Erench metaphysician and mathematician was 1700 centimetres cubic capacity.

CAXTON.

CHEEK BY JOWL. (p. 639, *a.*) Taken from *The Midsummer Night's Dream*, (III, 2,) implies a tête-á-tête. Jowl is either from the Irish *gial*, or from the Saxon *ceol* or *cide* a cheek. The proverb is sometimes pronounced "jig by jole." CAXTON.

ANTAGONISTIC WOODS. Walnut and cypress, and cypress and cedar, will rot each other while joined together, but on separation the rot will cease. J. Q. A.

JUDICIAL ASTROLOGY. (p. 624, *h*.) Derives its name from the Latin *judex*, or judge. But anciently this term had a wider meaning. The rulers of Carthage and Palestine were called *suffetes* or judges. These officials belonged to the caste of priests, who were the *cohens*, *manter's* or diviners of those days. As a technic it was long ages older than Judea, although practiced there as much as elsewhere. It is hardly prudent for one to speak candidly of astrology, now that every mention of it invites supercilious contempt and a villainous ribaldry. It seems based upon the idea that life and destiny are universal, and that every globe, planet and star, is their abode and avator. From Zarcastle to Kepler, a God, angel, or soul was believed to be in every star. Since modern science has sought to turn God, angels and souls out of the universe, it has still been recognized that polarity and magnetism exist in every heavenly body, and influence the motion, the telluric and atmospheric condition of every stellar world. It can be but a step farther to perceive that such influence will also affect the health, the mental and moral condition, and so the actions and destinies of men. Causation is eternal and from the region beyond time and sense. Hence, after all consideration has been given, which is due to the charlatanic practices and utterances of those who profess the art of astrology, there is abundant room left for a teachable confidence in the truth which may underlie the whole matter. See *Genesis*, I, 14—"let them be for signs"—Hebrew A T U T,—signs, symbols and attests. A. WILDER.

MAD AS A HATTER. (p. 639, *a*.) This is a corruption of "mad as an atter." Atter is the Saxon equivalent for our word adder. *Conf.* German, "natter." CAXTON.

PSEUDONYMS ETC. "A fictitious name is either a pseudonym, a geonym, a titlonym, a phraseonym, a phrenonym, a demonym, a prenonym, a cryptonym, a polynym, an aristonym, an ironym, a scenonym, a translationym, an allonym, a pharmaconym, a pseudandry, a pseudojyn, an apocryph, an ananym, an anastroph, ana nagram, a telonysm, an alphabetism, initialism, an abbreviation, a pseudo-geonyn, etc., etc." [See page 107, No. 17, EDUCATIONAL NOTES AND QUIRIES, when edited by W. D. Henkle.] We should like to see some of these terms explained. H. A. WOOD.

PEOPLE WHO LIVE IN GLASS HOUSES, ETC. (p. 590, *e.*) This oft-quoted saying originated at the Union of the Crowns of England and Scotland, when London was inundated with Scotchmen. Jealous of their invasion, the Duke of Buckingham organized a movement against them, and parties were formed for the purpose of breaking the windows of their abodes. By way of retaliation a number of Scotchmen smashed the windows of the Duke's mansion, known as the "Glass House," in St. Martin's Fields, and on his complaining to the King, his majesty replied: "Steenie, Steenie, those who live in glass houses should be carefu' how they fling stanes." CAXTON.

ALL SAINTS' DAY. (p. 650, *f.*) The Pope of Rome A. D. 610, ordained that the pantheon should be converted into a Christian church and dedicated to the honor of all martyrs. On May 1st of that year the festival of All Saints, or All Hallows, was first held, but was changed to November 1st in A. D. 834. CAXTON.

TRANSLATION OF LUCRETIUS. (p. 608, *k.*) I suppose this translation of Lucretius as good as any: *De nihilo nihil, in nihilum nil posse reverti*;—from nothing comes nothing, into nothing can nothing return. A. W.

PAN-HANDLE. (p. 624, *b.*) Pan-Handle is a designation of that district of country intersected by the railroad thence called Pan-Handle route. I never gave the matter attention, but rested content with the surmise that a little strip of Virginian territory between the Ohio river and Pennsylvanian line was so named in burlesque of the shape on the map. A. W.

COEUR SIEUR. (p. 639, *c.*) The former word means "heart"; hence, "coeur-de-lion," lion-hearted, valiant, brave. Sieur is simply a contraction "Signeur," or "Signior." CAXTON.

EUCLID, FIRST ENGLISH TRANSLATION. (p. 640, *d.*) This query has been answered on page 9 of vol. 1.

BOOK, FIRST PRINTED IN ENGLAND. (p. 640, *e.*) This query has been answered on page 8 of vol. 1.

FIRST DAILY PAPER IN AMERICA. (p. 640, *f.*) This query has been answered on page 9 of vol. 1.

GOLOID DOLLAR. (p. 640, *m.*) This query has been answered on page 218 of vol. 1. CAXTON.

ERRATA. On page 634, twelfth line from bottom, for "independent" read indeterminate.

Ahe Alpha.

This quarto monthly is a much needed journal; it has for its banner and talisman two noble sentiments, namely: "Human Rights before all Laws and Constitutions;" "The Divine Right of Every Child to be well born." It commenced its XIth Volume, September, 1885. Every family should patronize THE ALPHA as it discusses that which is for the well-being of every person. Goethe says as follows: "If we do but our duty to our own minds, we shall sson come to do it to the world." Edited and published by Mrs C. B. Winslow, M. D., at $1.00 a year, at No. 1 Grant Place, Washington, D. C.

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NOTES AND QUERIES SUPPLEMENT.

ANSWERS TO CORRESPONDENTS.

John L. P. We do not care to republish the "Seven Wonders of the Ancient World" again in Volume II. They were printed in January No., 1884, pages 294-295, which No. can be supplied.

On-the-Hudson. The book, "Atlantis," by I. Donnelly, is published by Harper & Brothers, New York.

"*Chance.*" I. Todhunter's "History of the Theory of Probability'' is an octavo of 624 pages, published by Macmillan, London.

Thomas U. Send your compilations, and if suitable, we will publish them; if not, return the manuscript.

Sigma. The address of Stephen Pearl Andrews, author of *Alwato*, (page 475, is) 201 East 34th St., New York.

H. J. Any communication which you wish to send to "MARK SWORDS" may be sent here, "care of NOTES AND QUERIES," and we will forward the same to him.

Political Parties. The names of the political parties or factions in the French Revolution are published in Vol. I, page 194. The list was furnish by PROF. N. B. WEBSTER, Norfolk, Va.

J. Payson Shields. No reply has as yet been received to your query (page 479, *a*), "What is, that ought to be."—"Where in the works of Homer is it found?" In one of the five editions of Pope's "Essay on Man," in our library, are the words—Whatever is, is right—quoted; yet four of the five editions give the words in small caps, viz.: WHATEVER IS, IS RIGHT.

Correspondents must be patient, and in due time their communications will generally appear, unless the same information has been previously published.

The great variety of topics delved into and discussed make it interesting to a large class of readers. Preserve your numbers, as this volume is limited in its supply. The leading libraries are procuring complete sets, and the supply will soon be exhausted.

The following pages contain an acknowledgment of a portion of the literature received at the office of this magazine. We hereby thank one and all, and would willingly give many of them a more extended notice, if we had room. Quite a number are necessarily laid over to a future Supplement. Our exchanges are numerous, and only an announcement is all the space we can spare at the present time. Other exchanges, not noted here, will be found among the "ads." on the covers of this serial, with nearly all of which we exchange "ads."

Books, Pamphlets, Exchanges, Etc., Received.

PHYSIOLOGY, HYGIENE AND NARCOTICS. First Lessons with especial reference to Alcohol, Tobacco, and other Narcotics. By Charles K. Mills, A. M., M. D. 12mo. 238 pp. Revised edition. Price for examination, 50 cents, Liberal terms for introduction. Address the publishers, Eldredge & Bro., 17 N. Seventh Street, Philadelphia.

BOSTON UNIVERSITY YEAR BOOK; edited by the University Council. Vol. XII. 8vo. 154 pp. Leading article: "Homer's Abode of the Living; an elucidation of the voyage of Odysseus." From the University.

CONGREGATIONAL YEAR-BOOK, 1885. General Statistics of the denomination. 8vo. boards. Price, 75 cents. From Rev. S. L. Gerould, Goffstown, N. H.

COLUMBIA BICYCLES. A Poem. Compliments of Pope Manufacturing Co., Columbia Bicycles and Tricycles, Boston.

UNIVERSITY OF DALOTA. Annual Catalogue of officers and students, with Course of Study. 8vo. From E. M. Epstein, M. D., Vermillion.

HINDUISM: A Retrospect and a Prospect; by Sukumar Haldar. 12mo. 65 pp. Price 4 annas. Byabasayi Press, Calcutta. From the author.

OFFICIAL REPORT: Ninth Session of General Convention, and the Celebration of Ninth Anniversary of Theosophical Society, Dec. 27-31, 1884, at Madras. 8vo. 160 pp. Price annas 9. From Damodar K. Mavolankar, Madras, (Adyar).

VOICE OF INDIA. Devoted to the national affairs of India. Rs. 10 per annum. 8vo. fortnightly. Bombay.

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PHILOSOPHICAL INQUIRER; Journal of psychology and freethought. "We seek for truth." 4to. weekly. Rs. 4 8 per annum. Madras.

SIMPLE DISSECTIONS for Physiology Classes. For use in Public High Schools. By M. L. Seymour, of Illinois State Normal University, Normal, Ill.

HAND-BOOK FOR READERS in the Boston Bublic Library. New edition. 152 pp. From Arthur M. Knapp, Curator of Pamphlets and Engravings, Public Library, Boston.

BIBLIOGRAPHY OF MANCHESTER, N. H. A Collection of Books, Pamphlets, and Magazines, numbering over 1,600, from 1743 to 1885—142 years—relating to Nutfield, Londonderry, Derry, Harrytown, Bedford, Derryfield, and MANCHESTER. Preserved in the Manchester Historical Collection, by the Corresponding Secretary of the N. H. Press Association. 8vo. 52 pp. From the Cor. Secretary, Manchester.

Mathematical and Scientific.

SIMPLE AND UNIFORM METHOD OF OBTAINING SERIES — Taylor's, Cayley's, and Lagrange's—a paper from Am. Journal of Mathematics. 4to. 16 pp. From the author J. C. Glashan, Ottawa, Canada.

AN EXTENSION OF TAYLOR'S THEOREM. A paper from Am. Journal of Mathematics. 4to. 2 pp. From the author J. C. Glashan, Ottawa.

COMPLIMENTARY SQUARES. Principles and Properties. 16mo. 8 pp. From the author W. R. Garrett, Nashville, Tenn.

CIEL ET TERRE; Revue Populaire d' Astronomie, de Météorologie et de Physique dn Globe Paraissant le 1er et 15 de chaque mois. No. 1. Mars, 1884. Abonnement Annuel: Belgique, 8 fr.; Etranger, 10 fr.; Le numéro, 30 centimes. Bruxelles, imp. Xavier Haveams. This No. contains an interesting seven-page article by J. C. Houzeau, on "The Harmonies of the Spheres;" also, on "Lunar Craters," on "Magnatism," etc. From Prof. M. W. Harrington, Ann Arbor, Mich.

MATHEMATICAL COMMENSURATION. Principles, Theory and Practice of Mathematical Commensuration, comprising five analytical primers, a prefatory essay, and a retrospective view of research in the domain of Geometry; by Charles De Medici, Ph. D., New York. 1st. Essay to the New Science. 2d. Analytical Primer: Phenomenal Mathematics, intended for normal instruction. 3d. Elementary Geemetry. 4th. Commensurational Arithmetic. 5th. Applied Commensuration. Diagrams. 12mo. cloth. Price, 60 cents. From the author.

METRIC SYSTEM. The Normal Metric System of Weights and Measures; by Charles De Medici, Ph. D., New York. 12mo. From the author.

SMITHSONIAN INSTITUTION. Reports of the Regents, 1881 to 1883. From the Secretary, Prof. Spencer F. Baird.

BUREAU OF ETHNOLOGY. Second Annual Report, 1880-1881. From J. W. Powell, Director.

THE GENESIS OF THE MERRIMACK VALLEY; Its Sand, Clay, and Terraces. Prepared for N. H. Board of Agriculture. 8vo. From the author Samuel D. Lord, Esq., Manchester, N. H.

THE WATERS ABOVE THE FIRMAMENT, or the Earth's Annular System; a new and startling theory of the earth's formation, by a practical geologist; a book now ready for the press. The current theory examined by the light of philosophic law, and found wanting; a new theory proposed, with which every philosophic mind must agree, after a deliberate examination. The book will contain 400 octavo pages, at about $2.00 by mail. Send your name. No money asked for till the book is published. Address, ISAAC N. VAIL, Barnesville, Belmont County, Ohio.

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STUDENT'S JOURNAL. Phonography, music, hygene, philology, bibliography, etc. Vol. XIV, quarto, monthly, $2 a year. A. J. Graham, 744 Broadway, New York.

THE SHORTHAND TIMES. Phonopraphy, writing, and reading. Vol. I, octavo, monthly, $2 a year. Allen & Co., 361 Wells St., Chicago, Ill.

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THE COMPANION AND AMERICAN ODD-FELLOW. Odd-Fellows and their Families. Vol. IV, quarto, monthly, $1 a year. M. C. Lilley & Co., Columbus, Ohio.

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ODD-FELLOW'S TALISMAN, and Literary Journal. Odd-Fellowship, Literature, and miscellany. Vol. XVIII, octavo, monthly, $2 a year, B. F. Foster and T. G. Beharrell, Indianapolis, Ind.

MASONIC WORLD. Masonic information in general. Vol. II, quarto, monthly, $1 a year. Masonic World Co., 252 Washington St., Boston, Mass.

MASONIC TOKEN. Masonry in general. Vol. III, quarto, quarterly, 25 cents a year. Stephen Berry, 37 Plum St., Portland, Me.

The KNEPH. Literature and philosophy of the Craft. Vol. V. quarto, quarterly, 50 cents a year. R. H. Holt, 76 Mosley St., Manchester, England.

LIBDRAL FREEMASON. Magazine of the Craft; historical and general information. Vol. VIII, octavo, monthly, $2 a year. Alfred F. Chapman, 223 Washington St., Bosion, Mass.

MASONIC CHRONICLE, and Official Bulletin of the Supreme Council, 33° A. & A. Rite for the U. S. Vol. VII, octave, monthly, $1.50 a year. J. G. Barker, 63 Bleecker St., New York.

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PROCEEDINGS: New England Historic-Genealogical Society at the Annual Meeting, Jan. 7, 1885. 8vo. 47 pp. From John Ward Dean, Secretary, Boston.

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THE ALCHEMISTS AND THE PHILOSOPHER'S STONE. A paper prepared for the society by W. T. R. Marvin. 8vo. From John Haigh, Somerville, Mass.

Almanacs and Annuals for 1885.

Angel Guardian Annual and Uusful Almanac. From the House of the Angel Guardian, Boston.

Enquirer-Republican Illustrated Almanac, and Literary Curiosities, by Libbey & Scales. From Henry P. Glidden, Dover, N. H.

Freewill Baptist Register and Year-Book, with annual reports of benevolent societies. From Henry P. Glidden, Dover, N. H.

Hebrew Almanac for the year 5645. From Sept. 20, 1884, to Sept. 9, 1885. From Bloch & Co., publishers, Cincinnati.

Hub Almanac. Edition, 22,000. From the Hub Publishing Co., 323 Pearl St., New York.

Boston Almanac and Directory, No. 50. 16mo. cloth. 636 pp. From the publishers, Sampson, Davenport & Co., Boston.

Know Thyself Almanac. "The proper study of mankind is Man." From Fowler & Wells Co., publishers and phrenologists, 753 Broadway, New York.

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3. What are "the seven rules of Catwg the Wise," and where are they to be found?

4. Who wrote these lines, and what nation is referred to by them?

"From our inns a stranger might imagine that we are a nation of poets, machines at least containing poetry, which the motion of a journey emptied of their contents. Is it from the vanity of being thought geniusess, or a mere mechanical imitation of the custom of others, that we are tempted to scrawl rhyme upon such places?"

5. Of what celebrated author's poem was it said that—

> Thou hast not missed one thought that could be fit,
> And all that was improper dos't omit;
> So that no room is here for writers left,
> But to detect their ignorance or theft.

6. Who wrote the following lines—

> 'Tis but a little space we have
> Betwixt the cradle and the grave;
> Yet are our cares and evils such,
> That even that little is too much.
>
> Here's nothing real, we may seem
> To live, but then that Life's a dream.
> We talk as if we something were,
> And whilst we talk we disappear.

7. Who was Pélé?

8. What person had the reputation "to employ at the same time his ears to listen, his eyes to read, his hand to write, and his mind to dictate;" and who said this of the person?

9. What man was known as "The Man of Truth;" and who gave him this characteristic name?

10. What man ordered his body, when he died, to be thrown into the sea to prevent his wife from dancing over his grave which she had threatened to do if she survived him; and when and where did this take place?

11. What distinguished person wrote the following epitaph for his own tomb on which it is engraved, and when did he die, and where?

Mes amis, croyez vous que je dors.

12. Of what celebrated poem has it been said that "for majesty of style, it is, and ever will be, the standard of good writing," and what distinguished poet said this of it?

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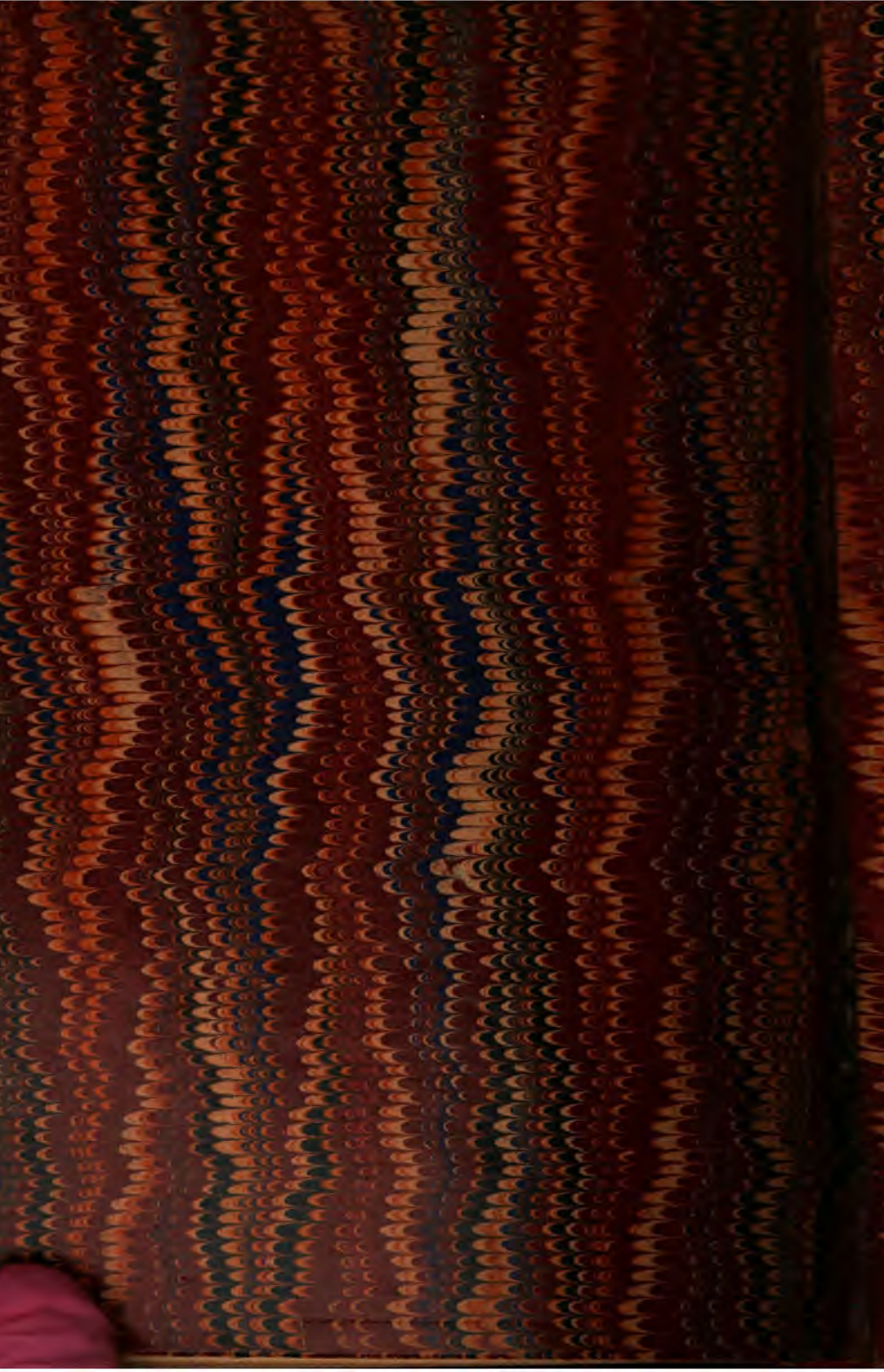

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